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## Contents.

### ORIGINAL PAPERS.

THE SPIRIT SACRIFICE—A CHIPPEWAY LEGEND.  
THE EARLY YEARS OF KAVANAGH. By Prof. Longfellow.  
RELIGION OF PHILOSOPHY. By Prof. Taylor Lewis.  
CURSON'S VISIT TO MONASTERIES IN THE LEVANT.—Character of the Monasteries—St. Macarius—Abyssinian Eremites—The Beautiful Mouna.  
THE NEW EDITION OF COOPER'S NOVELS.—Literary History of the Spy.  
SCENES OF THE LAST WAR.—Mrs. Madison's Flight—Stuart's Washington. By C. J. Ingersoll.  
A Few Days at Nashotah.—Mr. Field's Letter from Rome—London Art-Journal—Sartain's Magazine, Longfellow's "Resignation."  
GOVERNMENT SUPPORT OF SCIENCE AT WASHINGTON.  
THE DRAMA.—Burton's "Socialism."  
What is Talked About.—Presidential Appointments—Mr. Macready's Farewell Engagement—Mrs. Butler's Readings—Short-hand Statement of the Websterian Question—Mr. Nye's Gallery—Literary Tastes—Gross Puffery—American Literature in Paris.  
PUBLISHERS' CIRCULAR.—Literary Intelligence, &c.

### Original Papers.

#### THE SPIRIT SACRIFICE—A CHIPPEWAY LEGEND.

It was Midsummer,—and there was a terrible plague in the wilderness. Many a Chippeway village on the borders of Lake Superior had been depopulated. The only band of the great northern nation which had thus far escaped, was the one whose hunting grounds lay on the northern shore of the St. Mary's River. Their principal village stood upon a gentle promontory overlooking the Great lake, immediately at the head of the Sault or Falls, and at this village the chiefs and warriors of the tribe were assembled in Council. Incantations of every possible description had for many days been performed, and yet nightly tidings were received, showing that the fatal disease was sweeping over the land, like the fires of Autumn over the prairies. The signs in the sky, as well as these tidings, convinced the poor Indians that their days were numbered. It was now the last night of their Council, and they were in despair. They knew that the plague had been sent upon the earth by the Great Spirit, as a punishment for some crime, and they also knew that there was but one thing that could possibly appease his anger. And what was this? The sacrifice of the most beautiful girl of her tribe. And such was the decree, that she should enter her canoe, and throwing away her paddle, cast herself upon the waters, just above the Sault.

Morning dawned, and loud and dismal beyond compare, was the wail of sorrow which broke upon the silent air. Another Council was held, and the victim for the sacrifice was selected. She was an only child, and her mother was a widow, feeble and infirm. They told the maiden of her fate, and she uttered not a repining word. The girls and women of the village flocked around their long-loved companion, and decked her hair and her neck with all the brightest wampum, and the most beautiful feathers and shells that could be found in all the tribe. The time appointed for the sacrifice was the sunset hour; and as the day was rapidly waning, the gloom which pervaded the entire village gradually increased, and it even seemed as if a murmuring tone mingled with the roar of the mighty waterfall. The day had been one of uncommon splendor, and as the sun descended to the horizon

a retinue of gorgeous clouds gathered around him, and the great lake, whose waters receded to the sky, was covered with a deeper blue than had ever before been seen.

All things were now ready, and the Indian maiden was ready for the sacrifice. In silence she was conducted to her canoe, and loud was the wail of lamentation. It died away; and now to the astonishment of all the people, a strange echo came from over the waters. What could it mean? A breathless silence ensued, and even the old men listened with fear. And now a louder and a clearer continuation of the same echo breaks upon the air. A speck is seen upon the waters. The sun has disappeared, and a small canoe is seen rapidly approaching, as if from the very spot, where the orb touched the waters. The song increases; and as the fairy-like canoe sweeps mysteriously over the watery waste, it is now seen to contain a beautiful being, resembling a girl, clothed in a snow-white robe. She is in a standing attitude, her arms are folded, and her eyes are fixed upon the heavens. Her soul is absorbed in a song, of which this is the burden:—

"I come from the Spirit land,  
To appease the Great Spirit,  
To stay the plague,  
And to save the life of the beautiful Chippeway."

Onward she came, and her pathway lay directly towards the mighty rapids. With utter astonishment did the Indians look upon this unheard of spectacle, and while they looked they saw the canoe and its spirit voyager pass directly into the foam, where it was lost to them for ever.

And so did the poor Indians escape the plague. The St. Mary is a beautiful river; and during the summer time its shores are always lined with lilies, large, and of a marvellous whiteness; and it is a common belief among the Chippeways, that they owe their origin to the mysterious spirit from whose mutilated body they sprang. And so endeth the Legend of the Spirit Sacrifice.

C. L.

#### THE EARLY YEARS OF KAVANAGH.

[From LONGFELLOW's forthcoming new book, entitled "Kavanagh: a Tale."]

ARTHUR KAVANAGH was descended from an ancient Catholic family. His ancestors had purchased from the Baron Victor of St. Castine a portion of his vast estates, lying upon that wild and wonderful sea-coast of Maine, which, even upon the map, attracts the eye by its singular and picturesque indentations, and fills the heart of the beholder with something of that delight which throbbed in the veins of Pierre du Gast, when, with a royal charter of the land from the Atlantic to the Pacific, he sailed down the coast in all the pride of one who is to be prince of such a vast domain. Here, in the bosom of the solemn forests, they continued the practice of that faith which had first been planted there by Rasle and St. Castine; and the little church where they worshipped is still standing, though now as closed and silent as the graves which surround it, and in which the dust of the Kavanaghs lies buried.

In these solitudes, in this faith, was Kava-

nagh born, and grew to childhood, a feeble, delicate boy, watched over by a grave and taciturn father, and a mother who looked upon him with infinite tenderness, as upon a treasure she could not long retain. She walked with him by the sea-side, and spake to him of God, and the mysterious majesty of the ocean, with its tides and tempests. She sat with him on the carpet of golden threads beneath the aromatic pines, and, as the perpetual melancholy sound ran along the rattling boughs, his soul seemed to rise and fall, with a motion and a whisper like those in the branches over him. She taught him his letters from the Lives of the Saints,—a volume full of wondrous legends, and illustrated with engravings from pictures by the old masters, which opened to him at once the world of spirits and the world of art; and both were beautiful. She explained to him the pictures; she read to him the legends,—the lives of holy men and women, full of faith and good works,—things which ever afterwards remained associated together in his mind. Thus holiness of life, and self-renunciation, and devotion to duty, were early impressed upon his soul. To his quick imagination, the spiritual world became real; the holy company of the saints stood round about the solitary boy; his guardian angels led him by the hand by day, and sat by his pillow at night. At times, even, he wished to die, that he might see them and talk with them, and return no more to his weak and weary body.

Of all the legends of the mysterious book, that which most delighted and most deeply impressed him was the legend of St. Christopher. The picture was from a painting of Paolo Farinato, representing a figure of gigantic strength and stature, leaning upon a staff, and bearing the infant Christ on his bending shoulders across the rushing river. The legend related, that St. Christopher, being of huge proportions and immense strength, wandered long about the world before his conversion, seeking for the greatest king, and willing to obey no other. After serving various masters, whom he in turn deserted, because each recognised by some word or sign another greater than himself, he heard by chance of Christ, the king of heaven and earth, and asked of a holy hermit where he might be found, and how he might serve him. The hermit told him he must fast and pray; but the giant replied that if he fasted he should lose his strength, and that he did not know how to pray. Then the hermit told him to take up his abode on the banks of a dangerous mountain torrent, where travellers were often drowned in crossing, and to rescue any that might be in peril. The giant obeyed; and tearing up a palm-tree by the roots for a staff, he took his station by the river's side, and saved many lives. And the Lord looked down from heaven and said, "Behold this strong man, who knows not yet the way to worship, but has found the way to serve me!" And one night he heard the voice of a child, crying in the darkness and saying, "Christopher! come and bear me over the river!" And he went out, and found the child sitting alone on the margin of the stream; and taking him upon his shoulders, he waded into the water. Then the wind began to roar, and

the waves to rise higher and higher about him, and his little burden, which at first had seemed so light, grew heavier and heavier as he advanced, and bent his huge shoulders down, and put his life in peril; so that, when he reached the shore, he said, "Who art thou, O child, that hast weighed upon me with a weight, as if I had borne the whole world upon my shoulders?" And the little child answered, "Thou hast borne the whole world upon thy shoulders, and Him who created it. I am Christ, whom thou by thy deeds of charity wouldst serve. Thou and thy service are accepted. Plant thy staff in the ground, and it shall blossom and bear fruit!" With these words, the child vanished away.

There was something in this beautiful legend that entirely captivated the heart of the boy, and a vague sense of its hidden meaning seemed at times to seize him and control him. Later in life it became more and more evident to him, and remained for ever in his mind as a lovely allegory of active charity and a willingness to serve. Like the giant's staff, it blossomed and bore fruit.

But the time at length came, when his father decreed that he must be sent away to school. It was not meet that his son should be educated as a girl. He must go to the Jesuit college in Canada. Accordingly, one bright Summer morning, he departed with his father, on horseback, through those majestic forests that stretch with almost unbroken shadows from the sea to the St. Lawrence, leaving behind him all the endearments of home, and a wound in his mother's heart that never ceased to ache,—a longing, unsatisfied, and insatiable, for her absent Arthur, who had gone from her perhaps for ever.

At college he distinguished himself by his zeal for study, by the docility, gentleness, and generosity of his nature. There he was thoroughly trained in the classics, and in the dogmas of that august faith, whose turrets gleam with such crystalline light, and whose dungeons are so deep, and dark, and terrible. The study of philosophy and theology was congenial to his mind. Indeed, he often laid aside Homer for Parmenides, and turned from the odes of Pindar and Horace to the mystic hymns of Cleanthes and Synesius.

The uniformity of college life was broken only by the annual visit home in the Summer vacation; the joyous meeting, the bitter parting; the long journey to and fro through the grand, solitary, mysterious forest. To his mother these visits were even more precious than to himself; for ever more and more they added to her boundless affection the feeling of pride and confidence and satisfaction,—the joy and beauty of a youth unspotted from the world, and glowing with the enthusiasm of virtue.

At length his college days were ended. He returned home full of youth, full of joy and hope; but it was only to receive the dying blessings of his mother, who expired in peace, having seen his face once more. Then the house became empty to him. Solitary was the sea-shore, solitary were the woodland walks. But the spiritual world seemed nearer and more real. For affairs he had no aptitude; and he betook himself again to his philosophic and theological studies. He pondered with fond enthusiasm on the rapturous pages of Molinos and Madame Guyon; and in a spirit akin to that which wrote, he read the writings of Santa Theresa, which he found among his mother's books,—the *Meditations*, the *Road to Perfection*, and the *Moradas*, or *Castle of the Soul*. She, too, had lingered

over those pages with delight, and there were many passages marked by her own hand. Among them was this, which he often repeated to himself in his lonely walks: "O, Life, Life! how canst thou sustain thyself, being absent from thy Life? In so great a solitude, in what shalt thou employ thyself? What shalt thou do, since all thy deeds are faulty and imperfect?"

In such meditations passed many weeks and months. But mingled with them, continually and ever with more distinctness, arose in his memory from the days of childhood the old tradition of Saint Christopher,—the beautiful allegory of humility and labor. He and his service had been accepted, though he would not fast, and had not learned to pray! It became more and more clear to him, that the life of man consists not in seeing visions, and in dreaming dreams, but in active charity and willing service.

Moreover, the study of ecclesiastical history awoke within him many strange and dubious thoughts. The books taught him more than their writers meant to teach. It was impossible to read of Athanasius without reading also of Arian; it was impossible to hear of Calvin without hearing of Servetus. Reason began more energetically to vindicate itself; that Reason, which is a light in darkness, not that which is "a thorn in Revelation's side." The search after Truth and Freedom, both intellectual and spiritual, became a passion in his soul; and he pursued it until he had left far behind him many dusky dogmas, many antique superstitions, many time-honored observances, which the lips of her alone, who first taught them to him in his childhood, had invested with solemnity and sanctity.

By slow degrees, and not by violent spiritual conflicts, he became a Protestant. He had but passed from one chapel to another in the same vast cathedral. He was still beneath the same ample roof, still heard the same divine service chanted in a different dialect of the same universal language. Out of his old faith he brought with him all he had found in it that was holy and pure and of good report. Not its bigotry, and fanaticism, and intolerance; but its zeal, its self-devotion, its heavenly aspirations, its human sympathies, its endless deeds of charity. Not till after his father's death, however, did he become a clergyman. Then his vocation was manifest to him. He no longer hesitated, but entered upon its many duties and responsibilities, its many trials and discouragements, with the zeal of Peter and the gentleness of John.

## Reviews.

### RELIGION OF PHILOSOPHY.

*The Philosophy of Religion.* By T. D. Morell, A.M.

A cursory presentation of the leading thoughts of this volume is all that we intend to give. The author first lays a foundation for his subsequent views, in an analysis of the mental faculties. Mind commences in mere feeling, and develops itself in a twofold activity, the intellectual and the emotional. The first stage in this duality consists of sensations on the one side, and instincts on the other. Next we have the two streams widening out into the "perceptive consciousness," and opposed to it, in the emotional nature, the "animal passions"—then the "logical consciousness," and corresponding to it the "relational emotions." Here the two currents are furthest apart. In the next stage they converge, and almost come

together in the "intuitional consciousness," on the one hand, and the æsthetic, moral, and religious emotions on the other. Lastly, they fully meet again, and merge in *faith* as "the highest or developed unity." Thus the beginning of our personality is "a dim, indefinable state of consciousness," below sensations and instincts. Next, we simply feel. Next we *perceive* the existence of the objects that make us feel. Then we compare, combine, generalize, and mould them in the forms of the understanding. Next we rise to the region of the intuitions, where the forms of the understanding are again put off. The soul is now in the state of "intellectual sensibility," her pure second childhood, where she gazes upon the beautiful, the true, and the good, without forms or specific knowledge. Lastly, we have again another "indefinable consciousness," that forms the opposite pole in which intellect returns to pure emotion; and this last and highest state to which the mind has been sublimated, is *faith*, or *religion*.

Religion then is *feeling*. This is the author's first, and leading, and all-pervading idea. Religion is a feeling—a sentiment. Of its *essence*, knowledge forms no part. It is opposed, therefore, to all dogmas and all dogmatic theology. These belong to the "forms of the logical understanding," but never ascend to the region of the emotional or intuitional. The next chapter proceeds to analyse this emotion or sentiment. Although it *knows* nothing, it is capable itself of being analysed and known. The author, therefore, brings it into the moulds and forms of his logical understanding, and finds that this feeling of religion has its birth in the opposition of subject and object, in the strife between the *me* and the *not me*. But in this case, the *me* is circumscribed, is finite, whilst the *not me* is infinite. The sense of freedom, therefore, grows less, whilst the opposite emotion grows stronger, until finally "the essential germ of the religious life is concentrated in the absolute feeling of dependence." But in this feeling of dependence, thus developed, there is essentially no knowledge. It may be dependence on nature, on the universe, on any form of irresistible power. It may be Fetishism, the author says—it may be Polytheism, Pantheism, or, what he thinks worst of all—it may be the worship of an abstract personality, whom, in the conceits of dogmatic theology, we "frame to ourselves out of the abstract ideas of justice, omnipotence, omniscience, mercy, &c., and then bid the wants of our religious nature satisfy themselves at the shrine of such an idol." These, however, are all false forms. The true ground of the emotion must have no form at all. It surpasses *all* knowledge. It is the "good, the beautiful, and the true." It is the "majesty and immensity of Being—pure, eternal Being."

The next chapter (iv.) is occupied with a corresponding development of the *essence* of Christianity. It is first viewed subjectively, and then objectively. Subjectively it is "a life"—"a development which took place according to the universal laws of the religious emotions." In an attempt to be a little clearer, the writer says, that it "*consisted essentially in a state of man's inner consciousness developing itself into a system of thought and activity in a community of awakened minds.*" After quoting Klein, Schleiermacher, Nietzsche, &c., without thinking it at all worth his while to make the least allusions to the opinion of such writers as Paul and Peter on this subject, or even to the words of Jesus, he finally reduces the matter to the forms of his own under-

standing, in the following definition (page 116): Christianity subjectively "is that form of religion in which we are conscious of absolute dependence and perfect moral freedom being harmonized by love to God."

The author, however, very soon seems to shrink back from this as though it came too near to the region of definite ideas, or the logical understanding, and finally sums up by saying, that the "essential nature of the subjective side of Christianity consists in an inward state of consciousness in reference to man's relationship to God" (page 123). We must now, he says, "turn to the objective side of the question," and in this point of view he "defines Christianity to be that religion which rests upon the consciousness of the redemption of the world through Jesus Christ" (p. 123). But what redemption? From what? To what? By what Jesus? By the ideal, the historical, the teaching, the example giving, or by the suffering, dying, crucified Christ? Again—What world? All mankind? or all who believe? or all who feel? or all who have an inward consciousness in reference to their outward relations? But the author had ventured far enough before. These questions would have brought him into the neighborhood of dogmas, of abstract notions, of dogmatic theology. They would have suggested the very pertinent and deeply interesting inquiry, whether this redemption was simply from a present diseased internal character, or, in addition to this, from a dread perdition connected with our outward relations to law and forensic justice, through a consciousness of "the sins that are past," though yet adhering to the totality of our being. They would, in short, have involved him in discussions, which, however deeply interesting to all anxious souls who would know what Christianity truly is, could only have been carried on under "the forms of the logical understanding," or by the still lower method of vulgar theologians—the use of bandied Scriptural texts.

We can only glance at the author's views of revelation and inspiration, as given in the two chapters that follow. These are in perfect accordance with his leading *dogma* (for he certainly has his dogmas, however much he may revile the term) that religion is a feeling, a sentiment, an "undefinable emotion," and Christianity an inward consciousness of harmonized dependence. After the same clear manner he makes revelation to be "a mode of intelligence." The author then proceeds to analyse the only two possible modes of intelligence, which he declares to be the intuitional and the logical. Revelation is shown to be by intuition, because of the "perfect analogy between it and the mode in which the forms of beauty, and the higher ideas embodied in nature, become immediate manifestations of the thoughts of God." The logical understanding, on the other hand, cannot be addressed in revelation, because all the laws of this department of the mind imply "previous knowledge of what is submitted to its forms." Thus a true revelation cannot exist in definitions; for these would assume "some notions of the things defined." It can, therefore, have nothing to do strictly with reasoning, because "this only allies the relations of our ideas, but can never transcend them." On similar grounds historical facts are excluded; and to sum it all up, neither "abstract doctrines," nor logical argumentation, nor history, can be a revelation, because they must all "treat of ideas which lie already within the range of our present experience." Of course, the Scriptures, in their letter, are excluded from this transcendent position, be-

cause they are made up literally of facts, doctrines, and logical appeals, coming through the forms of the understanding. In short, his own dogma is, that no dogma, or doctrine as such, no facts as such, can be a revelation from God to man, whatever the man's moral state; and this, because it is assumed that such revelation can only have to do with the intuitional or higher emotional nature. It is something to be felt,—not known, understood, or believed.

In accordance with this, he proceeds to show that Christianity is distinct from the facts and teachings of the New Testament. The real revelation was "directly in the hearts of the Apostles and first converts." But "the Bible came forth from the minds of the writers, and contains only verbal statements of what already existed." In other words, they were to live Christianity, to feel Christianity, and communicate it by feeling. Very true this, and most important truth too; but still plain readers of the early Christian records find it difficult to resist the conviction, that one very great part of the Apostles' mission was to teach all nations, and that this teaching, or *discipleing*, was to be by means of what Christ himself always recognised as *Holy Scripture*, testifying of Himself, and "very profitable, all of it, for doctrine, for conviction, for correction, for education in righteousness." They were indeed to be a life, a savor, but then it was to be an *ὁμολογία γνώσεως*, a savor of knowledge. They were indeed to be an "epistle known and read of all men," but then it was to be an epistle radiant with truth,—with the most new and sublime doctrines,—new facts relating to a wondrous incarnation, a miraculous birth, an unearthly life, an agonizing and mysterious death, a sublime and triumphant resurrection, a glorious exaltation, an ever abiding intercession,—new predictions of a solemn judgment to come,—new reasonings,—new conclusions,—new motives of conduct,—in short a new philosophy, such as the world had never known, and which was to sit in judgment upon whatever had been thus called before, or should thereafter bear the name.

The chapter on inspiration is only a repetition of the same views. The writer of course denies the plenary inspiration of the Bible, indulges in the usual objections to the Old Testament, and regards as the great stumbling-block to an elevated philosophical faith, what Jesus ever held to be *Holy Scripture*,—spake of as such, read and expounded as such, and always reverently quoted as such, from his first preaching in public to his last most solemn and touching appeal to it on the cross.

The author's views of revelation and inspiration have certainly a very strong resemblance to that Straussian theory, which affects to regard facts and positive doctrines as of no account in comparison with what it calls the ideal, and which therefore can afford to throw away the historical and the miraculous as worthless. He may intend something like this, or he may have some deep meaning which we are unable to fathom. There may be indulged, however, the charitable supposition, that he only has in view some theory which may be stated in the following propositions. The Bible as a book composed merely of parchment, paper, words, and letters, is of itself, and irrespective of any soul in communion with it, no revelation. To one who does not understand it, it is no revelation. One who reads it without any love for or interest in its truths, will not understand it, and therefore to him it is no revelation. But when one by reading receives into his soul those emotions which it is intended to produce in a heart

rightly disposed therefor,—of such a one the author may mean to say, that to him its facts and arguments are,—not a revelation in themselves,—but the means of a revelation made through them upon his intuitional nature. Bating a little absurdity in the idea of the intuitional coming through media, we may say, that thus stated, and on the supposition of such being its true esoteric interpretation, this is all very good and wholesome doctrine. But why then may not the book itself be called a revelation in the plain ordinary usage of the term; just as much as the author would have his own book styled "a philosophy," although it is no philosophy at all to one who fails in diving down to the profundity of his intuitions? Such, we say, may possibly be the meaning of this philosophical theory of revelation and inspiration; but then its transcendentalism all vanishes; its profundity is all fathomed; instead of being an abstruse philosophy ascending to the "higher consciousness of the intuitional nature," it becomes a plain and common sense doctrine of all plain and common sense Christians.

And so also with respect to that distinction between theology and religion which the writer is so fond of making to the disparagement of the former, and which is also such a favorite subject with Mr. Parker of Boston. It may be that in all this philosophy of the intuitional and emotional, as distinguished from "abstract notions," or that odious "dogmatic theology," the author means to set forth the important truth, that mere doctrine in religion is worthless without corresponding affections. He perhaps intends what is generally understood by common people of the difference between head-religion and heart-religion, as it is called, or, in other words, that light without love is of no value—in fact, as far as respects moral truth, no light at all. If this is so, we admit the very great importance of the doctrine, both theoretically and practically; but we have certainly heard it all before; and often have we known it set forth in much clearer terms, and with far less pretension. We have met with it in the most ordinary discourses of the most unambitious pulpits. We have heard it in the Sabbath School. We have read it in children's books. We have frequently met with it in the plainest of hymns, and in the humble, unpretending, religious tract. Those, too, who seek philosophy in such places, may often listen to it in the unfashionable "conventicle" for prayer, or in the Methodist class meeting. We have heard it from the lips of the most illiterate Christians, expressed, too, with far more of the clearness of light and the unction of love, than as it is given forth in the profound philosophy of a Morell, or a Parker, or even a Schleiermacher.

Now there certainly may be great Christian love where there is but little knowledge. Nay, more, there may be the love, the life, where the light has not yet penetrated. All this is admitted; for we rejoice in the belief that even the infant soul may be regenerated. But then this love, this heat, will develop itself, if it ever is developed, in the form of clear doctrine,—the more clear (if not the more profound and the more learned) in proportion to the strength of the love itself. In other words, the more the love, the clearer the light demanded in which it may more distinctly behold the objects of its love, and the reasons of its love, and the nature of its love. No doubt that he that loves most will learn fastest. No doubt but that in this way love may be said to produce knowledge, and to aid knowledge, and

to sustain knowledge, if not as its mother, at least as its indispensable nurse. All this is as true respecting the love and truth in Christianity, as that light and heat mutually develop each other in the natural world. Thus by mutual action and reaction, does the Christian at the same time "grow in grace and knowledge."

But the writer's object seems to be something very different from the maintaining of these ordinary yet vital truths. In his efforts to reach the lofty intuitional region, he appears to have an aversion to clear knowledge in religion, or definite views, or anything that comes up through the "lower logical understanding." Above all things, "dogmatic theology" is his antipathy. With this view of the work in its main character, we would only say, in conclusion, that if light without love be sheer falsehood and most dangerous deception, love without light, and feeling without knowledge (or which never develops or allies itself with knowledge), is the very density of darkness, the utter grossness of folly.

We cannot, however, close our remarks on this work without adverting to one very striking phenomenon. Here is a book professing to treat on the Philosophy of Christianity—to set forth its true nature in distinction from vulgar and erroneous conceptions. The Son of God who came as *The Light* as well as *Life* of the world, and the men whom he commissioned to teach all nations in his name, have left us a book (or various writings and traditions, if any prefer the terms) on the same subject. It might very rationally have been supposed, that such a book would have furnished our author with some *light*, and that he would gladly have availed himself of it in his investigations. Now he has quoted extensively from Schleiermacher, from Nietzsche, from Klein, from Goethe, from Coleridge, from Maurice; but all his direct citations of authorities from the New Testament, in proof or illustration of the philosophy of Christianity, would not fill half a page. The fact is most significant. It shows what this "philosophy of religion," or, rather, religion of philosophy, is really worth to the devout student of the words and thoughts of Christ, and what "Children of the mist" and utter darkness they must become, who for such husks as these forsake the Holy Scriptures themselves, and the Creeds, and Catechisms, and standard expositions of Christianity, that had their birth and development, not in blind feeling on the one hand nor in cold abstractions on the other, nor in the "intuitional emotions" merely, nor in the "emotional intuitions," nor in the sensual nor the transcendental sensibility, but in something far higher and clearer than these—even the enlightened conscience, the "understanding heart," the pious learning, and the sanctified intelligence of the Church in all past ages.

T. L.

A NEW BOOK OF THE EAST.  
*A Visit to Monasteries in the Levant.* By the Hon. Robert Curzon. New York: George P. Putnam. London: John Murray. 1849.

This is a book of gentlemanly, liberal, scholarly interest, which reminds us not a little in some of its features, of Beckford's *Spanish Excursions*, or the vivid eastern reminiscences of Eothen in others. There is not the magnificence of Beckford in the lavish expense of the journey, or the princely entertainments by the way, for Mr. Curzon travelled over deserts and among thieves, so his equipment was limited, and at his journey's end he found not sybarites but anchorites. But there is an air

of refinement and learning, and some of the pomp of the English gentleman on his travels, a reflection of the dignity abroad, of the royal navies, military posts, and embassies—an authority which carries weight at Constantinople and in the Levant. Like Beckford, too, our author is a decided virtuoso, with an eye for all sorts of mediæval and primæval antiquities; a connoisseur of architecture, convent pictures, old Church plate, reliquaries, and the like, with an especial taste for old Manuscripts, which, indeed, were the chief object of his search in his "Visit to Monasteries in the Levant."

Like Eothen, the book is not a Diary of a tour, but a spirited reminiscence, printed some dozen years after the journey, when time and experience, much reflection, and, probably, frequent narration, had washed away, in the siftings of the memory, all the common earth and grosser particles to leave the last golden product.

Mr. Curzon's story is worth telling, and it is well told. This keeping books like wine, according to Horatian advice, to ripen awhile before publication, is a capital thing, provided always you have a book to keep. A man in the course of a decade becomes a kind of posterity to his former self, and is in a condition to send forth a volume which the next generation will read.

"A Visit to Monasteries in the Levant" will, therefore, remain a standard authority on its subject, a piece of literary history and captivating adventure set apart by itself, a contribution of personal observation, unique in itself, and little likely to be interfered with by subsequent travellers.

A glance at its subject-matter will commend it to our readers as a book worth procuring—for they will find it a specialty among scenes always interesting, the world having not yet begun to tire of reading of the wondrous life of the East. Indeed, what with quarantine or the plagues, fleas and the desert, it is a much better world to read of than to live in. Our experience of it is through books; our sympathies are there for the early history of Christianity; our imagination is with the Arabian Nights. Other lands we see, the East we dream of.

The general character of the Monasteries is indicated in a passage of the author's Introductory Chapter, which may be taken literally as an index of the picturesque and the adventurous in the scenes which follow.

"In these monasteries resided the early fathers of the Church, and within the precincts of their time-hallowed walls were composed those writings which have since been looked up to as the rules of Christian life; from thence also were promulgated the doctrines of the Heresiarchs, which, in the early ages of the Church, were the causes of so much dissension and confusion, rancor and persecution, in the disastrous days of the decline and fall of the Roman empire.

"The monasteries of the East are besides particularly interesting to the lovers of the picturesque, from the beautiful situations in which they are almost invariably placed. The monastery of Megaspelon, on the coast of the Gulf of Corinth, is built in the mouth of an enormous cave. The monasteries of Meteora, and some of those on Mount Athos, are remarkable for their positions on the tops of inaccessible rocks; many of the convents in Syria, the islands of Cyprus, Candia, the Archipelago, and the Prince's Islands in the sea of Marmora, are unrivalled for the beauty of the positions in which they stand; many others in Bulgaria, Asia Minor, Sinope, and other places on the shores of the Black Sea, are most curious monuments of ancient and romantic times. There

is one on the road to Persia, about one day's journey inland from Trebizond, which is built half way up the side of a perpendicular precipice; it is enscathed in several fissures of the rock, and various little gardens adjoining the buildings display the industry of the monks; these are laid out on shelves or terraces wherever the nature of the spot affords a ledge of sufficient width to support the soil; the different parts of the monastery are approached by stairs and flights of steps cut in the face of the precipice, leading from one cranny to another; the whole has the appearance of a bas-relief stuck against a wall; this monastery partakes of the nature of a large swallow's nest. But it is for their architecture that the monasteries of the Levant are more particularly deserving of study; for, after the remains of the private houses of the Romans at Pompeii, they are the most ancient specimens extant of domestic architecture. The refectories, kitchens, and the cells of the monks, exceed in point of antiquity anything of the kind in Europe. The monastery of St. Katherine at Mount Sinai has hardly been altered since the sixth century, and still contains ornaments presented to it by the Emperor Justinian. The White Monastery and the monastery at Old Cairo, both in Egypt, are still more ancient. The monastery of Kuzzul Vank, near the sources of the Euphrates, is, I believe, as old as the fifth century. The greater number in all the countries where the Greek faith prevails, were built before the year 1000. Most monasteries possess crosses, candlesticks, and reliquaries, many of splendid workmanship, and of the era of the foundation of the buildings which contain them, while their mosaics and fresco paintings display the state of the arts from the most early periods."

To go in quest of these remains of the past, to approach them by water and land, to unearth their quaint inhabitants, to partake of their lenten entertainment, to get glimpses of their peculiar manners, to exhume their corroded MSS., is certainly a profitable journey when a man has the society of a learned and good-humored author, and may accomplish the tour in an elegantly illustrated volume, at the expense of a few shillings.

There are several separate series of adventures in the volume. We have first Egypt in 1833, with a glimpse of Navarino after the battle on the way thither, an eager first impression of Alexandria, a tribute to the Bedouins, the Nile, &c., with the usual lions of Cairo very agreeably shown up. The first monasteries to which we are introduced are those of the Natron Lakes, on the western borders of the Nile; the history of which is endeared to the faithful by the former residence of the great Macarius, of whom Mr. Curzon, as a kind of general seasoning for his monastic entertainment, has the following mention:—

ST. MACARIUS.

"This famous saint died A.D. 394, after sixty years of austerities in various deserts; he first retired into the Thebaid in the year 335, and about the year 373 established himself in a solitary cell on the borders of the Natron lakes. Numerous anchorites followed his example, all living separately, but meeting together on Sundays for public prayer. Self-denial and abstinence were their great occupations; and it is related that a traveller having given St. Macarius a bunch of grapes, he sent it to another brother, who sent it to a third, and at last, the grapes having passed through the hands of some hundreds of hermits, came back to St. Macarius, who rejoiced at such a proof of the abstinence of his brethren, but refused to eat of it himself. This same saint having thoughtlessly killed a gnat which was biting him, he was so unhappy at what he had done, that to make amends for his inadvertency, and to increase his mortifications, he retired to the marshes of Scete, where there were flies whose powerful stings were sufficient to pierce the

hide of a wild boar; here he remained six months, till his body was so much disfigured that his brethren on his return only knew him by the sound of his voice. He was the founder of the monastic order, which, as well as the monastery still existing on the site of his cell, was called after his name. By their rigid rule the monks are bound to fast the whole year, excepting on Sundays and during the period between Easter and Whitsuntide: they were not to speak to a stranger without leave. During Lent St. Macarius fasted all day, and sometimes eat nothing for two or three days together; on Sundays, however, he indulged in a raw cabbage-leaf, and in short set such an example of abstinence and self-restraint to the numerous anchorites of the desert, that the fame of his austerities gained him many admirers. Throughout the middle ages his name is mentioned with veneration in all the collections of the lives of the saints: he is represented pointing out the vanities of life in the great fresco of the Triumph of Death, by Andrea Orcagna, in the Campo Santo at Pisa. In his *Life in Caxton's 'Golden Legend,'* and in *'The Lives of the Fathers,'* by Wynkyn de Worde, a detailed account will be found of a most interesting conversation which Macarius had with the devil, touching divers matters. Several of his miracles are also put into modern English, in Lord Lindsay's book of *Christian Art.* I have a MS. of the Gospels in Coptic, written by the hand of one Zapita Leporos, under the rule of the great Macarius, in the monastery of Laura, about the year 390, and which may have been used by the Saint himself."

There has been some degeneracy since, for our traveller found no difficulty in accomplishing his object, the acquisition of various ancient MSS., by the skilful application of a bribe of a few bottles of Rosoglio, though in accepting this the abbot preserved a kind of conscientious salvo. He probably, we say probably as not being quite certain of the fact, as he was not tried, would not have taken wine, according to the theory of oriental monks (our author tells us), excess in its use being denounced in the Bible, but for ardent spirits he had no objection. It is curious to meet with the authority for an incident in a very profane fiction in so holy a place, as we are irresistibly reminded of the ordinary in Jonathan Wild, a clerical gentleman who religiously swam in a sea of punch, it being, as he said, "a liquor nowhere spoken against in Scripture."

Passing over this story of the Rosoglio, we are tempted to linger a moment with certain monks of the region, whom our traveller discovered in a garden:—

#### ABYSSINIAN EREMITES.

"While we had been standing on the top of the steps, I had heard from time to time some incompressible sounds which seemed to arise from among the green branches of the palms and fig-trees in a corner of the garden at our feet. 'What,' said I to a bearded Copt, who was seated on the steps, 'is that strange howling noise which I hear among the trees? I have heard it several times when the rustling of the wind among the branches has died away for a moment. It sounds something like a chant, or a dismal moaning song: only it is different in its cadence from anything I have heard before.' 'That noise,' replied the monk, 'is the sound of the service of the church which is being chanted by the Abyssinian monks. Come down the steps and I will show you their chapel and their library. The monastery which they frequented in this desert has fallen to decay; and they now live here, their numbers being recruited occasionally by pilgrims on their way from Abyssinia to Jerusalem, some of whom pass by each year; not many now, to be sure; but still fewer return to their own land.'

"Giving up my precious manuscripts to the guardianship of my servants, and desiring them to put them down carefully in my cell, I accompanied

my Coptic friend into the garden, and turning round some bushes, we immediately encountered one of the Abyssinian monks walking with a book in his hand under the shade of the trees. Presently we saw three or four more; and very remarkable looking persons they were. These holy brethren were as black as crows; tall, thin, ascetic looking men, of a most original aspect and costume. I have seen the natives of many strange nations, both before and since, but I do not know that I ever met with so singular a set of men, so completely the types of another age and of a state of things the opposite to European, as these Abyssinian Eremites. They were black, as I have already said, which is not the usual complexion of the natives of Habesh; and they were all clothed in tunics of wash leather made, they told me, of gazelle skins. This garment came down to their knees, and was confined round their waist with a leathern girdle. Over their shoulders they had a strap supporting a case like a cartridge-box, of thick brown leather, containing a manuscript book; and above this they wore a large shapeless cloak or toga, of the same light yellow wash leather as the tunic; I do not think that they wore anything on the head, but this I do not strictly remember. Their legs were bare, and they had no other clothing, if I may except a profuse smearing of grease; for they had anointed themselves in the most lavish manner, not with the oil of gladness, but with that of castor, which, however, had by no means the effect of giving them a cheerful countenance; for although they looked exceedingly slippery and greasy, they seemed to be an austere and dismal set of fanatics: true disciples of the great Macarius, the founder of these secluded monasteries, and excellently calculated to figure in that grim chorus of his invention, or at least which is called after his name, "La danse Macabre," known to us by the appellation of the Dance of Death. They seemed to be men who fasted much and feasted little; great observers were they of vigils, of penance, of pilgrimages, and midnight masses; eaters of bitter herbs for conscience' sake. It was such men as these who lived on the tops of columns, and took up their abodes in tombs, and thought it was a sign of holiness to look like a wild beast—that it was wicked to be clean, and superfluous to be useful in this world; and who did evil to themselves that good might come. Poor fellows! they meant well, and knew no better; and what more can be said for the endeavors of the best of men?"

The Convent of the Pulley is picturesquely situated on the summit of rocks, rising two hundred feet above the Nile. The traveller is pulled in through a cleft at the river's edge, and ascends a kind of chimney to the top. When there he is amused by the curiosity of a Coptic village.

A Ruined Monastery at Thebes, which occupies another chapter, has in it a well told MS. adventure in the Radcliff style, with a ludicrous termination. At the Island of Philæ, we are entertained with a legend of King Solomon, and a pleasant sketch of the inhabitants:—

#### THE BEAUTIFUL MOUNA.

"The neighborhood of the cataracts is inhabited by a peculiar race of people, who are neither Arabs, nor negroes, like the Nubians, whose land joins to theirs. They are of a clear copper color; and are slightly but elegantly formed. They have woolly hair; and are not encumbered with much clothing. The men wear a short tunic of white cotton; but often have only a petticoat round their loins. The married women have a piece of stuff thrown over their heads which envelops the whole person. Under this they wear a curious garment made of fine strips of black leather, about a foot long, like a fringe. This hangs round the hips, and forms the only clothing of unmarried girls, whose forms are as perfect as that of any ancient statue. They dress their hair precisely in the same way as we see in the pictures of the ancient Egyptians, plaited in numerous tresses, which descend

about half way down the neck, and are plentifully anointed with castor-oil; that they may not spoil their head-dresses, they use, instead of a pillow to rest their heads upon at night, a stool of hard wood like those which are found in the ancient tombs, and which resembles in shape the handle of a crutch more than anything else that I can think of. The women are fond of necklaces and armlets of beads; and the men wear a knife of a peculiar form, stuck into an armlet above the elbow of the left arm. When they go from home they carry a spear, and a shield made of the skin of the hippopotamus or crocodile, with which they are very clever in warding off blows, and in defending themselves from stones or other missiles.

"Of this race was a girl called Mouna, whom I had known as a child when I was first at Philæ. She grew up to be the most beautiful bronze statue that can be conceived. She used to bring eggs from the island on which she lived to Philæ: her means of conveyance across the water was a piece of the trunk of a doom-tree, upon which she supported herself as she swam across the Nile ten times a day. I never saw so perfect a figure as that of Mouna. She was of a lighter brown than most of the other girls, and was exactly the color of a new copper kettle. She had magnificent large eyes; and her face had but a slight leaning towards the Ethiopian contour. Her hands and feet were wonderfully small and delicately formed. In short, she was a perfect beauty in her way; but the perfume of the castor-oil with which she was anointed had so strong a savor that, when she brought us the eggs and chickens, I always admired her at a distance of ten yards to windward. She had an ornamented calabash to hold her castor-oil, from which she made a fresh toilette every time she swam across the Nile."

We promise our readers something more about this profitable and entertaining volume in our next.

#### THE NEW EDITION OF COOPER.

*The Spy; A Tale of the Neutral Ground.* By the Author of the Pilot. Revised, corrected, &c., by the Author. Putnam.

It is pleasant to see the names of Cooper and Irving brought together again, by Mr. Putnam, in the new uniform editions of their works. We have always been accustomed to associate them in our own minds, and have never liked to see them separated. *The Spy* and the *Sketch-Book* were the first American books, which were universally acknowledged to contain a performance as well as a promise. We well remember the enthusiasm with which they were received, and the proud expectations which they awakened among the liberal-minded abroad and the patriotic at home. Irving was soon allowed a seat by the sides of Goldsmith and Addison; and Cooper was translated in every country of the Continent, where any interest was felt in a foreign literature. It was a noble beginning, and has been nobly maintained: for after all that we have done, and we certainly have done much when the whole question is considered, these are still the great names of American literature.

We know that it has been somewhat the fashion of late years to quarrel with Cooper. There is an element of combativeness in the great novelist's character, which has been pretty fully developed. He has told a great many unwelcome truths, and seldom taken pains to sweeten the edge of his bowl. When a statesman writes his memoirs, or a historian proposes a history of his own times, if he be rich in worldly wisdom, he generally leaves his manuscript to his heirs and keeps his contemporaries quiet by the dread of a possible castigation or the hope of future praise. But woe to the unhappy man if a chapter or a page ever find its way into the world before he has

made his way out of it. Friends and foes fall upon him together. Sincerity is no protection. Uprightness and honesty no good. Even truth itself can shield him with only a very few. He is bigoted; he is blind; and these are the least of his offences. We do not love the truth, and how can we be expected to love those who tell it?

Now, this has been the case with Mr. Cooper. He has indulged in contemporary history, and he has paid the penalty. But if high motives could atone for so grave an offence, he might well hope to be excused. There never was a more thorough-hearted American than he; one who felt more deeply the dignity of Republican citizenship, or who sustained it more worthily. If all of Mr. Cooper's European life were known, his uniform kindness to all of his countrymen who needed it, his liberal encouragement of American artists, his judicious defence of American principles, and his manly adherence to them under all circumstances and in spite of allurements a hundredth part of which would have shipwrecked the Republicanism of three-fourths of our travellers, he would be acknowledged to have written much of that which has galled us so deeply, more in sorrow than in bitterness.

We trust that Mr. Putnam is going to set all this right by bringing out all of Cooper's works together, in that elegant and tasteful style which he understands so well. We shall then see if there is any work, or series of works, in which American character appears so well as a whole, and yet is drawn so fearlessly, and with such masterly skill. We are looking forward to some very happy hours from this republication. One of the happiest half-hours a book ever gave us, we owe to that admirable custom which our newspapers once followed, of giving us a foretaste of every new publication while it was on its way through the press. It was when all the world was looking eagerly for something new from the author of the *Spy*. The "*Pioneers*" was announced, and before it got fully into the world, the "wild cat" scene was published in a New York daily. It was our first glance into an American forest, and our first shake of the hand with Leatherstocking. We were somewhat younger then than we are now, and had not reached that privileged age in which you are allowed to be the first to seize upon the newspaper. But we were allowed to hear it read, and never shall we forget the feelings with which we watched the efforts of poor old "*Brave*" (for it seemed as if we were looking on, instead of listening), nor the terror which we felt, as the wild cat turned from his dead body to glance at that of her young, and then back again to the defenceless maiden, nor the thrill of delight with which we heard old "*Leatherstocking's*" words—"Stoop your head lower, gall, your bonnet hides the creature's head." And next we had the "*Devil's Grip*," in the same way, and then the glorious "*Bunker's Hill*," the only truly graphic description of that most American of battles that has ever been written.

Mr. Putnam begins as, in fact, Cooper's fame did, with the *Spy*—the first work which opened the rich veins of American life and scenery for the historical novelist, and which, through all the lights and shades of the author's popularity, has kept its place firmly. Harvey Birch is a shadowing forth of Natty Bumppo—"a coming event casting before" one of those shadows which men never forget; and nowhere, out of history, has Washington ever been introduced with anything like success, but in Harper.

The new edition of Mr. Cooper's novels is to be revised, corrected, and illustrated, with a new introduction, notes, &c. From the interesting preface to the "*Spy*" before us, we glean a few facts which may gratify the lovers of the "curiosities of literature." After an account of the first suggestion to the mind of the author of the leading character, the original of which he has never identified by name, we have, concluding with a word of patriotism, the following anecdotes of

#### THE LITERARY HISTORY OF "THE SPY."

"The style of the book has been revised by the author in this edition. In this respect, he has endeavored to make it more worthy of the favor with which it has been received; though he is compelled to admit there are faults so interwoven with the structure of the tale that, as in the case of a decayed edifice, it would cost perhaps less to reconstruct than to repair. Five-and-twenty years have been as ages with most things connected with America. Among other advances, that of her literature has not been the least. So little was expected from the publication of an original work of this description, at the time it was written, that the first volume of '*The Spy*' was actually printed several months, before the author felt a sufficient inducement to write a line of the second. The efforts expended on a hopeless task are rarely worthy of him who makes them, however low it may be necessary to rate the standard of his general merit.

"One other anecdote connected with the history of this book, may give the reader some idea of the hopes of an American author, in the first quarter of the present century. As the second volume was slowly printing, from manuscript that was barely dry when it went into the compositor's hands, the publisher intimated that the work might grow to a length that would consume the profits. To set his mind at rest, the last chapter was actually written, printed, and paged, several weeks before the chapters which precede it were even thought of. This circumstance, while it cannot excuse, may serve to explain the manner in which the actors are hurried off the scene.

"A great change has come over the country since this book was originally written. The nation is passing from the gristle into the bone, and the common mind is beginning to keep even pace with the growth of the body politic. The march from Vera Cruz to Mexico was made under the orders of the gallant soldier, who, a quarter of a century before, was mentioned with honor in the last chapter of this very book. Glorious as was that march, and brilliant as were its results in a military point of view, a stride was then made by the nation, in a moral sense, that has hastened it, by an age, in its progress towards real independence and high political influence. The guns that filled the valley of the Aztecs with their thunder, have been heard in echoes on the other side of the Atlantic, producing equally hope or apprehension.

"There is now no enemy to fear, but the one that resides within. By accustoming ourselves to regard even the people as erring beings, and by using the restraints that wisdom has adduced from experience, there is much reason to hope that the same Providence which has so well aided us in our infancy, may continue to smile on our manhood."

#### SCENES OF THE LAST WAR.

The following account of Mrs. Madison's flight from Washington, and of the saving of Stuart's portrait of General Washington, when the Capitol was taken by the English during the late War, is from Mr. Ingersoll's forthcoming history.

Part of Col. Carberry's regiment of regulars was quartered not far from the President's house, in the large hall of which were stored munitions of war. Two cannon, served by four artillerymen, were planted before the front door. Mrs. Madison gathered the most pre-

cious cabinet papers, some clothing, and other important articles, packed in a carriage, and made ready for what always all anticipated—flight. Dr. Blake, the Mayor of Washington, twice called to warn her of the peril of her situation, and urge her departure. The four artillerymen fled, leaving her alone in the house, with no attendants but servants; the most intelligent and reliable of whom was one called French John, Mr. John Sioussa, a native of Paris, who came to this country as a seaman, on board the French frigate, *Didon*, accompanied by the *Cybele*, another frigate, in 1804, commissioned to take back Jerome Bonaparte, whose marriage with a beautiful American wife gave umbrage to his ambitious and imperious, and soon to be imperial, brother. Talleyrand addressed his master, the Emperor, when crowned, deploring the "terrible degradation of a whole family of American cousins;" and then Mr. Sioussa, with several others of the French crews of the two frigates, deserted from an imperial navy to establish himself in this country, and become the father of sixteen republican children. Living first in the service of Mr. Merry, when British minister to the United States, and afterwards of Mr. Erskine, from his family Mr. Sioussa went to that of Mr. Madison, as his porter, and is yet living, messenger of the Metropolis Bank of Washington. Not long after the Mayor's second call on Mrs. Madison, pressing her departure, she still lingering for tidings of her husband, his faithful, brave, young slave, Jim, returned with his master's last note, in pencil, directing her to fly at once. The horses, already harnessed to the carriages, were ordered to the door, and, with her female servants in one, and only a little black girl in her own, Mrs. Madison drove off.

The afternoon before, Mr. George W. P. Custis, of Arlington, on the other side of the Potomac, opposite to Washington, grandson of Mrs. Custis, General Washington's wife, in whose family he was brought up—a gentleman fond of painting, and of all memorials of his grandmother's husband, particularly every variety of portraits of Washington—called at the President's to save a full-length picture which has been among the few ornaments of the presidential mansion during its ten incumbencies, from that of the first Adams, on the removal of the seat of government, in 1800, to the District of Columbia. The picture, in 1814, hung on the west wall of the large dining-room, instead of the east wall of the small parlor, where it is now. The President promised Mr. Custis that it should be taken care of, and Mrs. Madison deemed it her duty not to leave such a trophy for the captors. It is one of Washington's likenesses, by Stuart, stamped with his superiority as a portrait-painter, the head and face strongly resembling the original. Negligent as Stuart was of all but the face of his pictures, the person of Washington was left for another artist, Win-stanley, to whom President Adams's son-in-law, William Smith, stood for the body, limbs, posture, and manner of this parody; so that Washington's tall, gaunt person, his shape, air, and attitude, are much better given by Trumbull's representation of him in the several historical pictures which fill panels in the rotunda at the Capitol. Mrs. Madison, with the carving knife in her hand, stood by while French John and others strove to detach the picture uninjured from its heavy external gilt frame, and preserve it whole on the inner wooden work, by which it was kept distended and screwed to the wall. Charles Carroll, of Bellevue, a gentleman intimate in the Presi-

dent's family, entered from the affair of Bladensburg, while the French porter, John Sioussa, and Irish gardener, Thomas McGaw, were laboring with a hatchet to take down the picture, and remonstrated against Mrs. Madison risking capture for such an object, which, Mr. Carroll urged, ought not to delay her departure. Her letter to her sister, Mrs. Washington, states that the picture was secured before she left the house. Mr. Sioussa, who is highly worthy of credit, thinks she was gone before it was done, as her letter expresses the accomplishment. The Irish gardener, to whose aid, in the midst of the work, Mr. Jacob Barker came in, according to Sioussa's recollection, while he was gone to bring an axe, got the picture down from the wall, and placed it in the hands of Mr. Barker; with whom, according to Sioussa's statement, there was no other person except a black man, whom Sioussa took for Mr. Barker's servant. Carried off, upheld whole in the inner wooden frame, beyond Georgetown, the picture was deposited by Mr. Barker in a place of safety. The presidential household god, the image of the father of his country—by whom its chief city was fixed near his home, and by whose name it was called—was thus snatched from the clutch or torch of the barbarian captors. Such, as near as it can be ascertained, is the truth of its rescue, which has been embroiled in newspaper polemics by several claimants to part of the honor.

Mrs. Madison, driving to Georgetown, went first to the residence of the Secretary of the Navy, then to Bellevue, and, joined by the families of Mr. Jones and Mr. Carroll, returned to the town, insisting that her terrified coachman should take her back towards the President's house, to look for him; whom she unexpectedly found near the lower bridge, attended by Mr. Monroe and Mr. Rush, who all reached the President's house soon after she left it, and stopped there a few minutes for refreshments. Col. Laval, with some of his dragoons, the regulars, and a company or two of volunteers, also stopped there, thirsting for drink, which was furnished in buckets of water and bottles of wine, set before the door for a hurried draught: during which short stay many things were taken out of the house by individuals; most of them, probably, to be secured and restored, as some were, but not all; for the Secretary of the Treasury's fine duelling pistols, which the President took from his holsters and laid on a table, were carried off, and never recovered. As soon as the executive and military fugitives disappeared, Sioussa, solitary and alone in the house, who had before secured the gold and silver mounted carbines and pistols of the Algerine minister, which are now in the patent office, carried the parrot to Col. Tayloe's residence, and left it there, in charge of the French minister's cook; and then, returning, shut all the doors and windows of the President's house, and, taking away the key with him, went, for security, to the residence of Daschkoff, the Russian minister, then at Philadelphia. The British broke open the house and burned it, as before stated, without discovering, as is believed, anything they deemed worth preserving. If they found a feast there, as one of them relates, like harpy's food, it was consumed in the orgies of their filthy debauch.

While the ladies of Mr. Jones and Mr. Carroll's families lingered in Georgetown for Mrs. Madison, she accompanied her husband to the bank of the Potomac, where one small boat was kept ready, of the many others all sunk or removed but that one, to transport the

President, Mr. Monroe, Mr. Rush, Mr. Mason, and Mr. Carroll to the Virginia shore. The boat was too small to carry all at once, so that several trips were necessary, as the shades of night set in upon them, like departing spirits leaving the world behind, to be ferried over an inevitable Styx. President, Secretary, Attorney and Commissary General seemed condemned to an immortality of at least contempt and malediction in the world. About that time it must have been, if ever, as Mrs. Madison is clear in her recollection was the case at some time, that Cockburn's proffer reached them of an escort for her to a place of safety; for it was impossible till nightfall, till when he did not enter the city: imperfect remembrance of which event may give color to General Armstrong's impression, derived from Dr. Thornton; that Ross and Cockburn tendered the President a proposal for a ransom of the public buildings; two distinct proposals, if any such were made, of which the escort for her was declined, and the ransom of the city repulsed with disdain.

Mrs. Madison, after seeing her husband over the river, drove back, attended by John Graham and nine volunteer cavalry, to her female companions, the families of Mr. Jones and Mr. Carroll, in Georgetown. The President's orders were to pass the night wherever she could find a convenient, safe place, in Virginia, and join him next day at a tavern sixteen miles from Georgetown, which was the appointed place of meeting. Moving slowly onward, the road encumbered with baggage wagons and other hindrances, their progress was so tedious that the ladies sometimes left their carriages, and walked, as the least irksome and dangerous mode of proceeding, in the midst of tumult, till they reached after nightfall the residence of Mr. Love, two miles and a half beyond Georgetown, on the Virginia side of the Potomac, where they begged a night's rest. Mr. Love was abroad with the troops, but soon returned. His lady, indisposed, made the best arrangements practicable for so large an irruption of unexpected inmates, for whom sofas and other substitutes for beds were arranged as well as could be; and they passed a frightful, miserable night, all disconsolate, several in tears, Mrs. Madison sitting at an open window gazing on the lurid flames and listening to the hoarse murmurs of the smouldering city, while several hundred disorderly militia around the house aggravated the din and begrimed the gloomy scene. Before daylight the next morning, the caravan of affrighted ladies, in sad procession, took their departure under Mrs. Madison's lead, for the rendezvous appointed with the President. Consternation was at its uttermost; the whole region filled with panic-struck people, terrified scouts roaming about and spreading alarm that the enemy were coming from Washington and Alexandria, and that there was safety nowhere. Among the terrible rumors, one predominated that Cockburn's proclamation was executed by Cockburn, inducing the slaves to revolt, and that thousands of infuriated negroes, drunk with liquor and mad with emancipation, were committing excesses worse than those at Hampton the year before, subjecting the whole country to their horrid outrages. About noon the air was charged with the two-fold electricity of panic and of a storm, as the ladies pursued their weary and disconsolate retreat. Gen. Young, commanding a brigade of Virginia militia, in his official report to the investigating committee of the House of Representatives, says that they were delayed on their march to join General Winder, "by an alarm of a domes-

tic nature, which he was so credulous as to believe, from the respectability of the country people, who came to him for protection; he halted his brigade and sent out light troops and one troop of cavalry to ascertain the fact, which finally proved erroneous." The terror of Cockburn's formidable enormities was more conquering than arms. Gen. Young next day actually stopped Mrs. Madison, insisting that she must not be suffered to go without an escort.

*A Few Days at Nashotah.* Albany: printed by J. Munsell.

This pamphlet is a reprint of three letters written in August, 1847, and published in a religious journal by the Rev. W. Ingraham Kip. The institution of which they treat presents several new and interesting features, and the author deserves the thanks of the friends of Education, as well as of his fellow-churchmen, for setting them forth.

The Nashotah Mission is situated at Nashotah Lakes, about thirty miles west of Milwaukee. The situation is one of romantic beauty; and in this the founders have followed the wise example of primitive times.

The buildings are simple, and insufficient for the accommodation of all who wish to become students. Its primary object is a Divinity School, but connected with this is a college and preparatory schools.

Of course in a young Institution like this, depending upon contributions for support, funds are scanty; and frugality, which might provoke a smile under other circumstances, is here commendable and laudable. As a proof that the students appreciate the advantages they enjoy and are desirous of lightening the burden of their support on the Institution, we may state that they do their own washing, and so save the Institution \$500 a year—the practitioners of that useful art, it seems, averaging their prices somewhat on the Californian standard. Among the qualifications for admission we also see it stated that the possession of an axe is insisted on—an item at first view something more astounding than the famous Mr. Squeers's requisition of a razor. The land is tilled, so far as under cultivation, by the students, the value of their labor being placed to their credit on the books of the institution, as an offset to the expenses of their board and education.

The members of the institution are divided into students and lay-brothers. All undergo a probation of six months, when, if approved by the Bishop and faculty, they matriculate as students, paying the institution \$25 per annum, and providing their own clothing, lights, &c. After a second period of six months, they may become lay-brothers, in which cases all their expenses are defrayed by the institution, they paying into a common fund all moneys they receive. When ordained, they are supplied with an outfit, and all connexion with the institution ceases.

It will be seen by what has been stated, that this institution is one presenting extraordinary claims for public support, from the fact that all funds contributed will be applied directly to the purposes of education, and that the recipients cannot well, from the discipline they undergo, be other than in earnest in their wish for education, and give the fullest promise of being equal to the self-denial and toilsome duties of the pioneer clergy of the West. Seventy-five dollars a year will support a scholarship at Nashotah. We doubt if that sum could be more profitably employed in a patriotic and Christian point of view, than in fitting out a Missionary who would speedily become a parish priest, and train in habits of law and order a large body of men who might otherwise grow up in lawlessness and insubordination.

*The Good and the Bad in the Roman Catholic Church: is that Church to be Destroyed or Reformed? A Letter from Rome.* By Rev. Henry M. Field. New York: Putnam.

THE thoughts in this little pamphlet have, we

believe, often presented themselves to the minds of earnest and intelligent sojourners at Rome, during the holy seasons of the Church, but the independence to utter them is by no means so common. Mr. Field recognises the great truth, the foundation stone of Christian Art, whether developed in painting, architecture, or music, that the religious sentiment may be appealed to or awakened through the medium of the senses, and that it is only the abuse of placing the means for the end which is reprehensible. "While I am suspicious," he says, "of a religion which addresses itself solely to the imagination, I cannot but think a religion very defective which does not address the sense of beauty at all."

The practice of having churches always open during the day, of the matin and vesper services at the rising and setting of the sun, the perfect equality of all classes beneath the sacred roof, the monasteries erected on barren mountain tops to refresh the weary, succor the needy, and guide the bewildered traveller; the noble seminaries of learning, the hospitals, and the still nobler sisterhood who minister therein; the wayside cross; are all warmly commended, while the points on which the Protestant differs, are plainly set forth; the undue multiplication of services, and the stress laid upon them; the Liturgy, in a language foreign to that of the worshippers; the celibacy of the clergy, the abuses of monastic institutions, and the claim of infallibility. The pamphlet closes with a consideration of the grounds for the alarm which many profess at the efforts of the Roman Catholics to extend their religion in this country. "People talk as though the Catholics were masters of some jugglery by which men could be bewitched out of their religious faith without knowing it. But I do not believe that I am likely to be made a Catholic against my own better judgment, nor that anybody else will or can be." Our author's arguments, that the same propagandist efforts are made by Protestants in Italy, and of the spiritual provision made by the Romish clergy for newly arrived emigrants to our shores, many of whom, we believe, with the author, "would never show their heads in our churches," will be difficult for his opponents to answer.

We have touched upon some of the points of this pamphlet, not with the view of intrusion on a subject out of the province of this Journal, but to call attention to one of the most liberal and earnest remarks on Roman usages we have ever seen from a Presbyterian pen. We should like some of our American travellers to have it alongside of their guide-books to the eternal city. It might teach them to look with different views on what they delight in calling "mummeries."

*The Rose: its History, Poetry, Culture, and Classification.* By S. B. Parsons. New York: John Wiley.

A PARLOR-TABLE volume, including not only the literature and poetry of the Rose, but its science as well. The early history of the Rose, its use at different periods in ceremonies and festivals, its medicinal properties—its culture, as to soil, situation, planting—pruning and training, potting and forcing, will be found minutely detailed. In one section is a miscellany of the "Poetry of the Rose," from Anacreon to Mrs. Hemans. In the appendix is a descriptive list of some 2000 roses of various designations.

*The (London) Art-Journal.* Edited by S. C. Hall, and published by George Virtue, England and the United States. New York Agency, 26 John st.

THE March and April numbers of this richly illustrated periodical show unabated zeal and enterprise. The engravings of the pictures of the Vernon Gallery are very effectively executed; the landscape from Gainsborough is as fine a rendering as can be given, in an engraving, of a very choice specimen of this delightful landscape painter. The "Chapeau de Brigand," by Uwins, is a little suggestive in style as in title of the famous "Chapeau de Paille" of Rubens. A little girl looks

archly at you from beneath the broad brim of a steeple-crowned felt hat, decorated with cords and peacock's feather, in the true gala style of the Campagna. She is dressed in a rich brocade robe, and a rosary hangs from her hands, lightly pressed upon her bosom. These Vernon Gallery prints, two of which are given with each number, are, to use a hacknied convenient commonplace now out at elbows, "well worth a year's subscription:" certainly, nowhere can new engravings of equal merit be had for double the sum.

The Series of original woodcuts illustrative of the Poets is also admirably maintained. In execution they are fully equal to those recently issued by the London Art-Union; and notwithstanding the very large edition issued, are worked off with the greatest care and success.

A series of Essays on the Fine Arts, by Mrs. Jameson, commenced in the March number, show that the proprietors are desirous of making the letter-press fully equal to the illustrative department. Mrs. Jameson, after a long career of usefulness in literature, is rendering a like delightful service both to herself and the public in the kindred field of Art. The American circulation of the Art-Journal in its large and everyway improved form, we understand, is very large, and rapidly increasing.

*Sartain's Union Magazine*, for May. New York: Dewitt & Davenport.

THE publishers are prosecuting this popular Magazine with unusual spirit. There is a whole sheaf of engravings after the designs of Rothermel, Count D'Orsay, and Darley, with several illustrations interspersed through the text. Mrs. Kirkland continues her sketches of English Characteristics, with some spicy remarks on Omnibuses, Thames Steamboats, &c. Of the poetry we quote

#### RESIGNATION.

BY HENRY W. LONGFELLOW.

THERE is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fireside, howsoever defended,  
But has one vacant chair!

The air is full of farewells to the dying,  
And mournings for the dead;  
The heart of Rachel for her children crying  
Will not be comforted!

Let us be patient! these severe afflictions  
Not from the ground arise,  
But oftentimes celestial benedictions  
Assume this dark disguise.

We see but dimly through the mists and vapors;  
Amid these earthly damps  
What seem to us but dim, funereal tapers  
May be Heaven's distant lamps.

There is no Death! what seems so is transition;  
This life of Mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death.

She is not dead—the child of our affection—  
But gone unto that school  
Where she no longer needs our poor protection,  
And Christ himself doth rule.

In that great cloister's stillness and seclusion  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead.

Day after day we think what she is doing,  
In those bright realms of air;  
Year after year, her tender steps pursuing,  
Behold her grown more fair.

Thus do we walk with her, and keep unbroken  
The bond which nature gives,  
Thinking that our remembrance, though unspoken,  
May reach her where she lives.

Not as a child shall we again behold her;  
For when with raptures wild  
In our embraces we again unfold her,  
She will not be a child;

But a fair maiden, in her Father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion  
Shall we behold her face.

And though at times, hapless with emotion  
And anguish long suppressed,  
The swelling heart heaves moaning like the ocean  
That cannot be at rest;

We will be patient! and assuage the feeling  
We cannot wholly stay;  
By silence sanctifying, not concealing,  
The grief that must have way.

#### Poetry.

##### SONNET.

BY MRS. E. C. KINNEY.

WHEN I behold the glorious bards of old  
Living in their immortal works sublime,  
Through awe my spirit kneels, and, for the time,  
Spellbound in admiration deep is held!  
But when I turn to self again compelled,  
I seem a worm, that strives in vain to climb—  
Hearing above me the eternal chime  
Of poet-voices, through vast numbers swelled.  
Oh, Thor, whose vernal bounty re-creates,  
Whose sun the insect's covering penetrates,  
And bids it rise and soar on shining wings!  
Uplift a soul, that on thy favor waits,  
Till soaring heavenward, like old bards it sings,  
Filled with new life, and plumed by Freedom's visitings.

Newark, N.J., April 23, 1849.

#### THE AGE OF IRREVERENCE.

To —,

You might have won the poet's name,  
If such be worth the winning now,  
And gained a laurel for your brow,  
Of sounder leaf than I can claim.

But you have made the wiser choice;  
A life that moves to gracious ends  
Through troops of unrecording friends,  
A deedful life, a silent voice:

And you have missed the irreverent doom  
Of those that wear the poet's crown:  
Hereafter, neither knave nor clown  
Shall hold their orgies at your tomb.

For now the poet cannot die,  
Nor leave his music as of old,  
But round him ere he scarce be cold  
Begins the scandal and the cry:

"Give out the faults he would not show!  
Break lock and seal! betray the trust!  
Keep nothing sacred: 'tis but just  
The many-headed beast should know."

Ah, shameless! for he did but sing  
A song that pleased us from its worth;  
No public life was his on earth,  
No blazoned statesman he, nor king.

He gave the people of his best:  
His worst he kept, his best he gave.  
My curse upon the clown and knave  
Who will not let his ashes rest!

Who make it sweeter seem to be  
The little life of bank and brier,  
The bird that pipes his lone desire  
And dies unheard within his tree,

Than he that warbles long and loud  
And drops at glory's temple-gates,  
For whom the carrion vulture waits  
To tear his heart before the crowd!

ALFRED TENNYSON.

London Examiner.

#### GOVERNMENT SUPPORT OF SCIENCE.

*Laws or Appropriations passed at the recent session of Congress, interesting in a Scientific or Literary point of view.*

FOR testing the capacity and usefulness of the electro-magnetic power, as a mechanical agent for the purposes of navigation and locomotion, and the probable cost of using the same, according to the invention of Professor Page, the sum of twenty thousand dollars, to be expended under the supervision of the Secretary of the Navy, in making a practicable experiment of said invention, according to the plan to be proposed and conducted by Professor Page.

For the construction at the national observatory of a magnetic clock, under the superintendence of Dr. Locke, and to pay him for the free use by the United States of his invention of said clock, and of all improvements that he may make thereto, ten thousand dollars.

For the purchase of such scientific works as are necessary for the use of the Patent Office, fifteen hundred dollars.

For compensation of librarian, five hundred dollars.

For the collection of agricultural statistics and other purposes, thirty-five hundred dollars.

For defraying the expenses of the chemical analysis of vegetable substances produced and used for the food of man and animals in the United States, to be expended under the direction of the Commissioner of Patents, one thousand dollars; which several sums, amounting in the whole to six thousand five hundred dollars, shall be paid out of the patent fund.

For meteorological observations, to be conducted under the direction of the Secretary of the Navy, two thousand dollars. That the Secretary of the Navy be directed to detail three suitable vessels of the navy in testing new routes and perfecting the discoveries made by Lieutenant Maury in the course of his investigations of the winds and currents of the ocean; and to cause the vessels of the navy to co-operate in procuring materials for such investigations, in so far as said co-operation may not be incompatible with the public interests: *Provided*, That the same can be accomplished without any additional expense.

For copying abstracts from old sea journals, for the "wind and current charts," and for payment of duties on books, maps, charts, and instruments imported for the use of the navy, four thousand dollars. And from and after the thirtieth of June next, all books, maps, charts, mathematical, nautical instruments, philosophical apparatus, and all other articles whatever, imported for the use of the United States, shall be imported free of duty, anything in the act of July thirtieth, eighteen hundred and forty-six, entitled "An act reducing the duty on imports and for other purposes," to the contrary notwithstanding.

For nautical books, maps, charts, instruments, and all other expenses of the hydrographical office, fifty-eight thousand two hundred and sixty dollars: *Provided*, That a competent officer of the navy, not below the grade of lieutenant, be charged with the duty of preparing the Nautical Almanac for publication; and that the Secretary of the Navy may, when in his opinion the interests of navigation would be promoted thereby, cause any nautical works that may from time to time be published by the Hydrographical Office to be sold at cost, and the proceeds arising therefrom to be placed in the treasury of the United States.

For continuing the publication of the works of the Exploring Expedition, including the salary of the horticulturist and addition to the green-house, fifteen thousand dollars.

For completing the geological survey and exploration of the mineral lands in Michigan, Wisconsin, and Iowa, in addition to the amount heretofore appropriated for that service, sixteen thousand dollars.

For publishing an atlas of charts of the surveys of the Northern and Northwestern Lakes, made under various appropriations, under the direction of the Secretary of War, five thousand dollars.

For continuing the survey of the Northern and Northwestern Lakes, ten thousand dollars.

That the sum of twenty thousand dollars be and the same is hereby appropriated, to be paid out of any moneys in the treasury, not otherwise appropriated, to enable the Secretary of State to purchase the remaining manuscript books and papers of General George Washington; the said books and papers to be deposited and preserved in the Department of State; and that a like sum be appropriated for the purchase of the manuscript books and papers of the late James Monroe, to be deposited in like manner in the Department of State.

To enable the Clerk of the House of Representatives to pay for five hundred and thirty-six copies of the seventh volume of the Documentary History of the American Revolution, being the first volume of the fifth series of that work, eight thousand

seven hundred and forty-seven dollars and fifty-two cents.

For continuing the collecting and digesting of such statistics and materials as may illustrate the history, the present condition, and future prospects of the Indian tribes of the United States, five thousand dollars.

For salaries of special examiners of drugs, medicines, and chemicals, eight thousand dollars; hereafter the salary of examiner of drugs, medicines, and chemicals, at New York, shall be two thousand dollars instead of his present salary of eighteen hundred dollars; and that he be allowed a clerk at one thousand dollars per annum.

The above extracts we have made at random from laws or appropriation bills, passed at the last session of Congress, being struck with the number of that character which we noticed. What man of liberal mind does not rejoice when our Government can, in carrying out strictly the provisions of our constitution, thus incidentally contribute much to the progress of science?

All eyes in America will now be turned with interest to this trial of the inventions of Prof. Charles C. Page, which distinguished Senators have reported as worthy of being thus tested.

All who may be familiar with the scientific labors of Doctor John Locke of Cincinnati, will rejoice at the small remuneration he thus receives for a life spent in devotion to the sciences. By his individual enterprise and industry, he established and conducted for years a series of Magnetical Observations in our Northwestern States, in concert with a system adopted in England, and which were maintained in all parts of the world, in her extended dominions, at the expense of the Crown. We doubt if that eminent astronomical scholar, Mr. W. C. Bond of Harvard University, can establish anything as to his prior discoveries, which can injure the fame of Dr. Locke, or throw discredit upon this liberal action of Congress.

The last named appropriation for examiners of drugs, &c., is in pursuance of a law passed a year ago, interesting in every point of view to all classes. And apart from its providing for the safety of the public, and for the counteracting monstrous impositions and adulterations, it cannot fail of being fruitful, by the annual reports, in interest to the scientific world. The duty of examiners must elicit many nice distinctions; and all centralizing and systematizing the application of tests, must lead to important results.

So, at last, our Governments have taken measures for the preparation of a Nautical Almanac. But a few years ago we were content to depend slavishly upon England, for the astronomical data required in navigating the ocean. When Mr. J. Q. Adams urged the propriety of our contributing our share to that science, by the erection of an Astronomical Observatory, and by a system of regular observations, he was hooted at, and his "light-house in the skies" was a watchword in the canvas of 1828 for political ridicule and party division! We have lived to see the day when Democratic Administrations have gradually built up a National Observatory, and acknowledged our obligations as a great power in the civilized world, to do our share in a work needed for the security of commerce, and to provide for the elementary wants of navigation.

The above extracts do not include the appropriations for the Coast Survey, for the Naval School recently started by Mr. Bancroft at Annapolis, and for the West Point Aca-

demy. The influence of all these on the progress of science is strong. The appropriations for West Point are liberal this year; a distinction, we suppose, which its graduates have won for it by remarkable achievements in the late war with Mexico.

We are not in favor of loose constructions of the Constitution, but rejoice when the proper and necessary discharge of the functions which it imparts, involves, directly or indirectly, the encouragement of the Arts and Sciences, and of literary or historical research. Much learned research will be required in the task imposed by that appropriation, for "collecting and digesting such statistics and materials as may illustrate the history, the present condition, and future prospects of the Indian Tribes."

B. A.

## The Drama.

BURTON'S.

THE last jeu d'esprit at the clever Chambers Street Theatre, is the satirical farce of "*Socialism*," one of those telling arrows from the Manager's quiver with which the company shoot at flying folly. The new farce is an adaptation from the French, altered and enlarged by the pen of the "worthy Secretary" of the Dramatic Fund Association.

One of its heroes is a Mr. Fourier Grisley, who is the type of modern socialism, and from whom are worked off impressions regarding that elephant in the philosophical menagerie—Fourierism. The character is a hit at a very prominent member of the city press, whose personal as well as mental peculiarities are "taken off;" and in a manner so faithful that, were the voice more like the original, everybody would wonder whether the Simon Pure were really before the footlights. The pressing personal peculiarities into dramatic service we cannot commend; and we regret that socialism could not have been brought under a *reductio ad absurdum* process of logic, without infringing the rules of courtesy.

The piece introduces three or four gentlemen dining at the house of a friend, and discussing the question of Socialism. In the midst of the discussion Mr. Fourier Grisley (Brougham) comes in, and gives vent in a very independent manner to his views of freedom, and the social relations of life. The host (Burton), and one of the guests (Raymond), after the exit of the remainder of the company, are overpowered with the fumes of wine, and fall asleep; and all which immediately follows is an action of the host's dreaming.

Mr. Fourier Grisley becomes President of the United States, and by his influence there passes a right-to-labor bill, giving the tradespeople a right to labor when and where they please at the expense of those more wealthy. Accordingly, the host, a Mr. Many, finds his negro servant become an exquisite, insulting him to his face and defying discharges on the ground that he has a right to labor, and chooses to labor for his late employer; going into his parlor he hears slaters at work on his roof, which is of tin; a paper hanger is papering his walls; a painter polishing his doors; a carman moving his furniture; a butcher bringing meat; a milkman announcing his intention of leaving so much milk each day at his house; and finally a dentist waits upon him to extract one of his teeth, accomplishing the extraction by the assistance of those present; each and all paying themselves by an appropriation of his goods. His wife, too, is beset by mantua-

makers and milliners, who in like manner force their wares upon her.

In another scene we have views of an exchange bazaar—the old system of barter having taken the place of money circulation. One man exchanges a pipe for a glass of brandy; another a feather bed for oysters, receiving in change a bolster and a cradle; another exchanges a pair of old trousers for some steaks at a butcher's stall; an Italian opera singer offers two concert tickets for anything a second-hand dealer has whose value is nearest the value of that he offers; he receives a warming pan, which with ludicrous perplexity he exchanges for some chops, receiving in change the trousers previously bartered, which prove a foot too short; finally, Mr. Many (Burton) comes in carrying a boiler (the last piece of furniture the self-contracting, self-paying tradesmen have left him), which he exchanges for a piece of soup beef; no sooner is the exchange made than he recollects he has committed an error, for he has nothing to boil it in; and the odd expression of the manager's face as he exclaims, "this is queer commerce—I'm either all boiler or all beef," can be better imagined than described. As a wind up, in comes Mr. Fourier Grisley as President, who confiscates the pie Burton is eating, in consequence of Burton uttering treason, and sends him to jail, coolly announcing his intention of taking his wife to live with him (the relation of marriage being now but a form).

The last scene shows us Burton and his guests waking up. The former, seeing his walls unpapered, his doors unpainted, his furniture still remaining, his wife still near him, and his tooth yet in his mouth, is overpowered with joy.

The farce is exceedingly well played, and its practical illustrations of theoretical teachings are very forcible.

We would like to see Mr. Brougham try his hand at a farce in which should be introduced hits at Phonography. The material is slight, but the "worthy secretary" can hang the best of fun upon slight threads.

### What is Talked About.

*Presidential Appointments*—Mr. Macready's Farewell Engagement—Mrs. Butler's Readings—Short-hand Statement of the Websterian Question—Mr. Nye's Gallery—Literary Tastes—Gross Puffery—American Literature in Paris.

— Among the recent appointments of General Taylor, none have given more general satisfaction than that of JACOB B. MOORE, the present Librarian of the Historical Society, to the agency of the Post-Office in California and Oregon. Mr. Moore formerly held a situation in the Post-Office, under President Polk, at Washington, from which he was dismissed. He is the author of an historical volume of interest, *Memoirs of American Colonial Governors*. It is pleasing to see that literary qualifications are at least no obstacle to official station. We hear, too, of another suggestion of an appointment which is worthy of confirmation, that of GEORGE FOLSOM to the office of Chargé to the Hague. This, though a station of comparatively minor importance, requires some peculiar qualifications in the incumbent; with all of which Mr. Folsom is especially well fitted, possessing a certain sympathy with the country from family affinities and the old historic relation with Holland of the city in which he resides; well versed in the language, and of literary tastes for research by

which his leisure at the post might be turned to account of the honor of his country at home. From some personal knowledge of the Hague we should think Mr. Folsom's a peculiarly acceptable and judicious appointment to that court.

— MR. MACREADY will commence his farewell engagement in this country on Monday next, at the Astor Place Opera House, an announcement which those who would see a noble range of characters of the great English drama worthily presented should not neglect. It is literally the last opportunity the Americans will have of seeing him on the stage, as he will not appear either at Boston or Philadelphia.

— Mrs. Butler has closed a second series of Shakspearian Readings with some diminution of the fashionable rage. Her success has induced the announcement of several similar performances, but it is a province in which it may be safely said but few will succeed, for in proportion to the apparent ease is the essential difficulty of a "simple reading." The capabilities of the reading having, however, been shown by Mr. Macready and Mrs. Butler, the agitation of the matter may lead to some increased attention to the Art, as well as renewed devotion to Shakspeare. Apropos to the general subject, and to Professor Hows' Shakspearian Reader for seminaries, we have these remarks in a number of Chambers's Journal:—"In the rage for making children understand all that they read at school, reading itself is now too much overlooked. At some schools of no small note, to hear more than a full sentence enunciated at a time is a rarity. It is more common to hear the young learners stopped at the end of three words, that some one of these words may be made the theme of an examination, philological, scientific, and historical, running off into an episode of several minutes, till the scholar has been perhaps driven into a field of intelligence ten thousand miles away from the point of starting, and himself and his audience are alike tired. The old system of explaining nothing was bad; but it is almost as bad to make school exercises consist of little besides an eternal jabber from Philips's 'Million of Facts,' or Maunders's 'Treasury of Knowledge.' Formerly it was a glory for a young person to be a good reader. At most schools, it is now scarcely to be expected of any that he should acquire the art of reading fluently, elegantly, and with expression. It would be well, we think, while taking care that the intellectual system is not lost sight of, to see that this accomplishment is also duly attended to. Of its value we get a lively idea when we hear a Charles Kemble or a James Russell give their readings from Shakspeare, a kind of entertainment of which no one could form an adequate idea till they heard it, so much of all that is most valuable in good acting does it involve. With even a moderate endowment of such a gift, we can imagine no resource for the amusement of a family circle during the long evenings superior to this; nothing more serviceable amongst a group of young business men living together, or in a workshop where the nature of the employment is such as to admit of the voice being heard, and due attention being given. Far from being a dull amusement, our experience represents it as, on the contrary, fascinating and exciting; combining, indeed, all the pleasures of 'taking a book' with those derivable from company. For the success, however, of readings in families or elsewhere, it is essential that a power of easy and agreeable enunciation be acquired; and to favor this, it appears to us that some

change in our present plans and modes of school instruction is necessary. We must cease to be so wholly for the understanding, and begin to give a little more attention to the manner and form."

— The tribute to Mr. NYE, at the close of the following notice of his fine Gallery of Paintings and Engravings in Broadway, is well deserved. We know of few rarer enjoyments within the present range of New York resources, than an hour or two of a morning, in the quiet, retired rooms which he has caused to be fitted up in the Lyceum Building. The arrangements are peculiarly convenient; while the paintings, looked at merely in the light of their suggestiveness, from their subjects and the plan of treatment, are a school for the imagination, than which none can be more productive or agreeable. This is an art which has been somewhat too much neglected among us, that of extracting from the picturesque, wherever it appears in landscape, books, real life, or paintings, the enjoyment which it is capable of conferring. "The visitors," says the *Evening Mirror*, "at this noble collection of pictures, will be struck with the nice discrimination manifested in the selection of the engravings, of which there is a much larger number than was ever before exhibited in this city. They are arranged with taste and a correct judgment, and among them may be seen specimens of every master, and of every school from the earliest down to the present period. To the artist such a collection as this is of immense importance, and to the student of art they are absolutely essential towards acquiring a tolerable degree of knowledge of the literature and tradition of the Fine Arts. The paintings in the lower room offer a rich intellectual treat, and the pleasant manner in which the gallery is fitted up, and the obliging attention of the superintendent, render the gallery one of the pleasantest places in the city for a lounge; and here, while resting in an atmosphere of art, the spectator may at a glance review the great works of those master-minds whose productions have charmed and instructed mankind for centuries. The Gallery of the Lyceum is an honor to the city, and our people should regard with peculiar esteem the gentleman by whose enlightened liberality we are enabled to boast of so pure a source of refined amusement, and so powerful an addition to the attractions of the city."

— The London *Athenæum* thus characterizes a class of novels and other slip-slop books and their readers in England. The remarks apply equally well to too large a portion of the literary (?) tastes and habits of this country—for as to the authors, we for the most part borrow the English books. "There is a family of middling novel-writers which is particularly large in England, the several founders and scions whereof can aspire to no literary reputation, yet nevertheless command a public,—thus making good the remark of the discerning critic who pointed out that a taste for fiction can exist totally distinct from a taste for literature. Smooth words, good sentiments, and 'the power of getting over the ground,' suffice for the stock-in-trade of its members, and the requirements of its customers. The latter are apt to find humor 'too low,' and philosophy 'too high'; they are given to disdain Miss Austen as 'commonplace,' and Scott as careless of his morals. It is this multitudinous tribe who buy the seventieth edition of 'The Aunts of England,' husbands for their wives,—brothers for their sisters,—and so on. Which of us, too, could not name their Poets;—smooth singers utter-

ing rhyme of a platitude utterly beyond and beneath the emulation of the most accomplished mocking-bird? The Smiths themselves, when on fun intent, could not have discharged their verses of music and originality so utterly as some of the choir who sing for audiences twenty thousand strong." After this exposition of a common evil, and probably one that will last as long as there are weak, ignorant, half-educated readers in the world, the writer yet takes heart to think—"the standard of public taste and public curiosity is rising; the stupid, or unprepared, or dishonest writer, is gradually elbowed out of readers' company. One of Mr. Bohn's good books is found a more cheap and cheerful companion than a bad novel—and much that passed muster a score of years ago will please no more; even at the watering places."

—The London *Literary Gazette* has this brief and pregnant statement of the great Websterian spelling question. We commend it to our Correspondents as a model of brevity. "There is a grand orthographical dispute going on as to a new (and improved?) mode of spelling English, introduced by the Messrs. Harper."

—The facility with which the Press lends itself to the various quackeries and pretences of the day is a topic recently taken up by the *Courier and Enquirer*, and an incidental effect upon the Journals themselves is thus wisely commented upon:—"This is all wrong,—a wrong to society and a wrong to the Press at large. Public journals must be, to a greater or less extent, the guardians and guides of the public, especially in reference to matters concerning which the only accessible information comes to the public through the press. The readers of a village paper know nothing about Professor Snooks' performances, except what he advertises, and of that they are distrustful. But when the Editor endorses his assertions they become of value, and carry weight. If they find in the end that they have been swindled, besides the direct injury which they have sustained, they distrust the paper which misled them. And as this process is repeated day after day and week after week, throughout the country, the Press loses character. Not merely those journals which have committed the error, but the whole body of the Press, becomes suspected. There is no remedy for this but with conductors of the press themselves. So long as they allow every strolling charlatan to use their columns to aid his swindling purposes, they must bear the responsibility, and suffer the consequences of such a trifling with the influence they possess with the community."

—A Paris correspondent of the London *Literary Gazette* notices the increasing acquaintance of the French journals with American literature.—"It is to two men that the Americans are principally indebted for their introduction to the French; one of these is Philarete Chasles, one of the best read men in English literature of his country. He has given numerous articles in the *Revue des Deux Mondes*, on American poets and romancers; and in the last number of this periodical he has an excellent, and, on the whole, flattering essay on Longfellow's *Evangeline*. The other gentleman is M. Pichot, of the *Revue Britannique*, who has made several admirable translations from recent American works, and has undertaken that of Prescott. Perhaps, also, the very clever writer who signs himself 'Old Nick,' deserves a word of gratitude from the Americans, as he has both written about and translated from them. He it was

who made the name of Edgar Poe familiar here."

**SPANISH ART.**—Landscape painting was but little cultivated in Spain. The Vega of Granada, beautiful beyond the praise of Arabian song; the delicious "garden" of Valencia, where the azure-tiled domes of countless convents glittered amidst their groves of mulberry, and citron, and palm; the stern plains and sierras of Castile; the broad valley of the Guadalquivir, studded with towered cities and goodly abbeys; the wild glens of the Alpuxarras; the pine forests of Soria, have found no Claude or Salvator to feel and express their beauty and magnificence. Velasquez, in all branches of his art a great master, has painted some noble sketches of scenery, as Murillo also has done, though in a less vigorous style. Mazo, a Castilian, Iriarte, a Biscayan, but belonging to the school of Andalusia, and the Sevillian Antolinez, are almost the only Spaniards who made the fields their place of study, or whose doings there deserve much notice. Italian as well as Spanish art seems to afford evidence that the beauties of nature are not most keenly felt where they are most lavishly bestowed. The scenery of Italy has been studied with greater zeal and better results by foreigners than by her own sons. Salvator Rosa, the best of her native landscape painters, does not generally dwell on the finest and most attractive features of that glorious land. Three Frenchmen, Gelée, Poussin, and Dughet, whom fate might have detained in Normandy and Lorraine,—were the first to do pictorial justice to the sky and atmosphere of Italy,—to her classic ruins and tall umbrageous pines, her ancient rivers winding through storied fields, and the soft and sunny shores of her blue Mediterranean.—*Annals of the Artists of Spain.*

### Publishers' Circular.

#### LITERARY INTELLIGENCE.

MESSRS. CAREY & HART have published "Valerie," a posthumous novel by Captain Marryatt, left unfinished by the author, and "completed by a literary gentleman."

JOHN WILEY has just published "Dahcotah; or Life and Legends of the Sioux around Fort Snelling." By Mrs. Mary Eastman, with Preface by Mrs. C. M. Kirkland. Illustrated from Drawings by Captain Eastman.

GEORGE VIRTUE has published the second part of the Pictorial Byron, with illustrations by Harding and Kenny Meadows. It completes Childe Harold.

LINDSAY & BLAKISTON will publish immediately a new book from the pen of Mr. TUCKERMAN, with the title of "Characteristics of Literature as illustrated by Men of Genius."

ROBERT CARTER & BROTHERS have in press "Near Home; or, Europe described." By the Author of the "Peep of Day," &c. With seventeen beautiful maps of the different countries.

D. APPLETON & Co., have in press the following Educational Books:—*De Fivas' Advanced French Reader.* Edited by J. L. Jewitt, 1 vol. 18mo; *Ollendorf's Primary Lessons in French.* Edited by Professor Greene. 1 vol. 12mo; *Velasquez's Spanish Phrase Book.* 12mo; *Velasquez and Seoane's Spanish and English Dictionary.* 1 vol. large 8vo; *Putz and Arnold's Manual of Ancient Geography and History.* 1 vol. 12mo; *Professor Green's Historical Series*, comprising: 1. *History of Rome*; 2. *Ancient History*; 3. *History and Geography of the Middle Ages*; 4. *Modern History*, down to the French Revolution. Horace, with Notes by Professor Lincoln. 12mo; *Cicero De Officiis*, with Notes by Professor Thatcher. 12mo; *Cicero's De Senectute et De Amicitia*, with Notes by Professor Johnson. 12mo; *Cicero's Select Orations*, with Notes by Professor Johnson. 12mo; *Sallust*, with Notes by Noble Butler, A.M.; *Chase's Elements of Algebra.* 12mo; *Rich's Companion to the Latin and Greek Lexicons.* Large 12mo.

E. H. BUTLER & Co., Philadelphia, will publish on the 10th of May, "An Historical Geography of the Bible." By Rev. Lyman Colman, D.D., illustrated by maps from the latest and best authorities of various countries mentioned in the Scriptures. Also, a new edition, with large additions, of Baldwin's Universal (Pronouncing) Gazetteer. Eighth edition.

A weekly French newspaper is proposed in Boston to be called "Le Bostonien."

Dr. Warren, of Boston, has written a pamphlet (published by Ticknor) on the uses of Chloroform and Ether as Narcotic Agents, in which a preference for the latter is decidedly stated.

A new philological work, entitled "The Rise, Progress, and Present Structure of the English Language," by the Rev. M. Harrison, A.M., has been published in London, by the Longmans.

The following gentlemen have been elected Trustees of the New York Society Library, for the ensuing year;—Gulian C. Verplanck, Alex'r R. Rodgers, Frederick De Peyster, Jas. De Peyster Ogden, Joseph Delafield, Charles M. Leupp, Daniel Seymour, William Inglis, Dayton Hobart, Stephen C. Williams, Joshua Coit, James H. Titus, Charles A. Bristed, John H. Gourlie, James W. Beekman.

**THE CIVIC LIBRARY.**—The Vice-Chancellor's room in the east wing of the City Hall, is now fitted up as a City Library Room, under the direction of Linus W. Stevens, Esq., the Chairman of the Committee.

On each of the four sides of the room are neat cases with glass doors. The shelves on the east side of the room are appropriated to works on the Geology, Botany, Agriculture, Mineralogy, and History of the State of New York. On the south side of the room the shelves are assigned to Foreign Exchanges. They already contain 80 or 90 volumes presented to the city of New York by M. Alexandre Vattemare, on behalf of the city of Paris, four volumes presented to the city of New York by the city of London, and the medals which were sent over a few months since by Pope Pius the Ninth. The shelves on the west hall are to contain Congressional Documents. The documents presented to the city by Horace Greeley are now on the shelves. On the north side of the room will be kept Corporation Documents. These shelves are already full of antique folios, proceedings of the Burgomasters, Schepens, and Aldermen, from the year 1649 to the present time, and numerous curious miscellaneous documents.

In the centre of the Library will be a round table and portfolio stands, where will be kept some two or three hundred large and very fine engravings belonging to the city.—*Evening Mirror.*

An appropriation has been made by the Common Council of the sum of \$350 for the purchase of a copy of the celebrated picture by Stewart, of Washington, for the Governor's Room. The copy is in the possession of a gentleman in this city, and can now be bought for a sum much less than its real value. The original by Stewart hangs in Faneuil Hall in Boston. It seems very strange to a person visiting the Governor's Room, and seeing portraits of so many of his compeers, that Washington's is not there.—*Evening Post.*

We learn that a new series of "Scraps" by Johnston, the American caricaturist, is forthcoming. It is said to be one of the best collections that have appeared, and contains hits at all the prominent follies of the day.—*Boston Transcript.*

**THE CHURCHMAN'S SHIELD** is the title of a new monthly, which we hear is about to be established in this city by some of the most distinguished scholars and writers in the Episcopal Church. Its design is to shield the unsuspecting laity from the errors which they allege are now rapidly creeping into the fold under the new theology and doctrinal teachings of the clergy of the Pusey and Newman School. The regular announcement will be made in a few weeks.—*Evening Post.*

The Unitarians of New York and Brooklyn have liberally raised \$10,000 to place their organ

the *Christian Inquirer*, on a higher footing. Rev. H. W. BELLows has assumed the editorial management of it, and is assisted by the Rev. Dr. DEWEY, the Rev. Mr. CLARK, of Boston, Rev. Mr. OSOOD, of Providence, Rev. Mr. BURNAP, of Baltimore, and Rev. Mr. FARLEY, of Brooklyn.—*Albany Atlas*.

The new President of Harvard University, the Rev. Jared Sparks, is to be inaugurated the latter part of June. Commencement hereafter will be on the 3d Wednesday in July. Mr. John B. Felton, of the class of 1847, and brother to Professor Felton, is to deliver the Poem before the P. B. K. the present year.

The *Athenaeum* says of the recently published "Western World; or, Travels in the United States in 1846-47," by Alex. Mackay:—"Mr. Mackay is the apologist (!) of American institutions and the prophet of the greatness of the American people. His enthusiasm is, indeed, one of the charms of his style; and, together with his skill in story-telling and in dramatic dialogue, will make these volumes popular."

COLONIAL BOOK SALES.—We have often wondered what became of thousands of volumes printed in London, and published (if publishing it can be called, in cases where three or four copies out of an edition of several hundred are sold to the author and his friends), and for the absorption of which the trunk-makers, pastry-cooks, and butter-shops, &c., seemed to offer an adequate demand; but we have found out the secret; and now know what becomes of them after they vanish from our sight. The book sales of the stores in most of our colonies consist of very remarkable collections. It looks as if the old world had revived in the new; and our retrospective literature had attained another life and state of existence. Long-forgotten authors revisit the glimpses of the moon, the great Obscure assert a bright entity, and the utterly Unknown leap up to show that their cognisance was destined for another hemisphere. How gratifying this information (which we give with so much pleasure) must be to the disappointed aspirants of our crowding, confused, and competing Babylon! They can lay the flattering unction to their sensitive souls, that though despised in London, they may be prized in Sydney, and though neglected in the Row, they may be fondly wooed in Van Dieman's Land. The crushing thought under which genius sinks may thus be banished to Botany Bay or New Zealand; and delighted authors learn to sing, "There is another and a better world."—*Literary Gazette*.

#### BOOKS PUBLISHED IN ENGLAND, FROM 13TH TO 29TH MARCH.

Addison (W.).—On Healthy and Diseased Structure. 8vo. pp. 320, cl. 12s. Alison (A.).—History of Europe, new edit. illust. Vol. 1. 8vo. pp. 404, cl. 15s. Ancient and Modern Architecture, Views, Plans, &c. Chronologically arranged. By J. Gailhabaud. 3d series, 100 engravings, with notices, 4to. cl. 25 5s. Aristophanes Acharnenses, Gr. recens. F. H. Blaydes. 8vo. pp. 168, cl. 6s. Bennett (J. W. J.).—The Distinction between Spiritual Regeneration. 8vo. cl. 5s. Brayshaw (T.).—Metrical Mnemonics applied to Geography, Astronomy, and Chronology. 12mo. pp. 298, cl. 6s. Browning (H. B.).—An Algebra of Ratios. 8vo. Cambridge, pp. 150, sewed. 5s. Burke (J. B.).—The Historic Lands of England. Vol. 2, royal 8vo. pp. 208, cl. 21s. Burnet (J.).—Landscape Painting in Oil Colors Explained. Illust. 4to. pp. 76, cl. 21s. Chalmers's (Rev. Thomas) Works. Vols. 1 to 25, new ed. 12mo. cl. each 4s. Collins (M. T.).—Gertrude: a Tragedy. 8vo. pp. 100, 4s. Constable (M.).—Songs and Poems. Fep. 8vo. Dublin, pp. 384, cl. 10s. Cunningham (J. D.).—A History of the Sikhs. 8vo. pp. 464, map, cl. 15s. Curzon (R.).—Visits to the Monasteries in the Levant. Post 8vo. pp. 480, cl. 15s. Cuvier (G.).—The Animal Kingdom. A new edit. with additions. By W. B. Carpenter and J. O. Westwood. Royal 8vo. pp. 728, with 300 col. engravings, cl. 31s. 6d. De Morgan (A.).—Trigonometry and Double Algebra. Post 8vo. pp. 180, cl. 7s. 6d. Family Failings: a Novel. 3 vols. post 8vo. pp. 280, bds. 31s. 6d. Ford (J.).—The Gospel of St. Mark. Illust. from Ancient and Modern Authors. 8vo. pp. 414, cl. 10s. 6d. Franks (A. W.).—A Book of Ornamental Glazing Quarries, from Ancient Examples. 8vo. pp. 38, 112 pl. cloth, 16s. Fraser (L.).—Zoölogia Typica. Figures of Mammals and Birds. Folio, 28. 8s. Freeman (E. A.).—A History of Architecture. By Edward A. Freeman. 8vo. pp. 484, cl. 14s. Gore (M.).—Remarks on the Punjab. By Montague Gore, Esq. 2d edit. 8vo. pp. 32, 1s. Hall (H. B.).—Ex-moor: or, the Footsteps of St. Hubert in the West; illust. from Nature. Post 8vo. pp. 446, cl. 12s. Handel's Acts and Galathea. Newly arranged for the Pianoforte, by J.

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#### Reviews

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(From the National Intelligencer, April 17.)

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**FOURTH.**—The BULLETIN of the Art-Union, which has now been enlarged to include in addition to the usual Catalogue of Pictures and List of Subscribers, particular descriptions of Works purchased for Distribution; news of interest in relation to the Fine Arts, extracts from the Correspondence of the Institution. Woodcut Illustrations of Paintings belonging to the Gallery, and generally such matters of interest connected with the Art-Union as may be desirable to Subscribers, will be furnished gratuitously to Honorary Secretaries, and to those Members who, after paying their subscriptions, shall signify their desire to have it forwarded to them by Mail. To all others the price will be six cents per number.

## Distribution of the Engravings, and the Annual Report of the Year 1848.

The Engraving of "*Queen Mary Signing the Death Warrant of Lady Jane Grey*," upon steel, and measuring 23 inches by 15½ inches, was finished early in the year, and has been in the hands of the printer ever since its completion. Prints are being taken from it at the rate of fifty per day, and the distribution of them will commence about the first day of May next.

An effort will be made to deliver them as nearly as possible in the order of the receipt of subscriptions. Those Honorary Secretaries, therefore, who transmitted the earliest remittances may expect to be first supplied. The Outline Illustrations of *Rip Van Winkle* will be ready for delivery at the same time with the "*Queen Mary*."

The "*Transactions*" will be published and distributed at the same time with the engravings.

## The Engraving for the Year 1849.

The plate of "*Youth*," being the second picture of Mr. Cole's celebrated series of the "*Voyage of Life*," is in progress under the skilful burin of Mr. JAMES SMILIE, who will undoubtedly make it the best large landscape engraving ever executed in this country. A small etching of this picture will accompany the volume of "*Transactions*," about to be published.

## The Medal for the Year 1849.

The subject of this medal is the head of Colonel Trumbull, in continuation of the series of distinguished American Artists, commenced by the representations of Allston and Stuart.

## Bronze Statuettes.

A Committee was appointed some time since by the General Board, to inquire into the expediency of procuring statuettes in bronze for distribution at the next annual meeting. The London Art-Union for several years has expended most judiciously a portion of its funds in encouraging this branch of Art. There has always been a difficulty in this country in obtaining proper workmen, which is the principal reason why reduced copies in bronze have not already been made of several exquisite statues, modelled by our own artists, and which seemed peculiarly adapted to this mode of treatment. This obstacle has now been removed, and there are here at present several persons lately arrived from Europe, who are fully competent to undertake this kind of work. Indeed, the small bust of an Indian, beautifully modelled by Brown, has been reproduced in bronze by one of these artists in a very satisfactory manner. A resolution has accordingly been passed, in accordance with the recommendation of the Special Committee of inquiry, that Mr. Brown be commissioned to model a statuette in bronze, twenty inches in height, illustrative of Indian form and character, and that twenty copies in bronze be cast for distribution among the members of the year 1849.

## Etchings in Outline for the year 1849.

A set of Outlines, similar to the Illustrations of *Rip Van Winkle*, will undoubtedly be published for the members of the present year. The Special Committee upon Engravings have the subject under consideration, but have as yet made no Report upon it to the General Board. Due notice shall be given as soon as that body pass a decisive resolution in relation to it.

## The List of Paintings already purchased for Distribution

INCLUDES THE FOLLOWING.

*To which Additions are now being made every week.*

"The Venetian Bride," by LOUIS LANG; "Swiss Scenery," by D. HUNTINGTON; "Jephthah's Daughter," by W. C. SANDERS; "Coast Scene, near Newport R. I.," by D. HUNTINGTON; "Leisure Hours," by ALLEN SMITH, Jr.; "The Shepherd Boy," by ED. RAAB; "A Peep at the Catskill Mountain House," by S. S. OSGOOD; "Scenery from Recollection," by T. DOUGHTY; "Cattle," by T. H. HINCKLEY; "View in Berkshire Co., Mass. Clearing off after a September Storm," by GEO. INNESS; "View on the French Broad River," by T. A. RICHARDS; "View in Pittsford, Vt.," by F. E. CHURCH; "View of Great Barrington, Berkshire Co., Mass.—Mount Washington in the Distance—by Evening Sunlight," by A. H. WENZLER; "Looking Seaward," by H. G. HALL; "Othello relating the Story of his Life," by C. A. BAKER; "The Intercepted Letter," by J. B. ARCHER; "Fruit Piece," by S. ROESEN; "Diamond Cove at Sunset, Portland, Me.," by CHAS. E. BECKETT; "The Sailor Boy," by ALEX. RUTHERFORD; "The Last Moments of Luther," by J. B. ARCHER; "Bunyan's Vision of the Cross," by EDWIN WHITE; "Schroon Lake," by S. R. GIFFORD; "Landscape, with Cattle," by T. H. HINCKLEY; "Coast Scenery—Fishing Boats, etc.," by JAS. HAMILTON; "The Woods of Graefenberg," by J. F. RUNGE; "Distant View of Albany," by WM. HART; "Scene on the Heiderburg Mountain," by WILLIAM HART; "Burnt Out," by CHAS. F. BLAUVELT; "View on the Valley of the Little Beaver," by JNO. L. MARTIN; "Italian Flower Girl," by HERMINE BORCHARD; "Flower Piece," by S. ROESEN; "View in Holland," by J. M. CULVERHOUSE; "German Children," by ZAHNER; "View in Monmouth County, N. J.," by T. W. WHITLEY; "Marine View," by THO. BIRCH; "Sioux in Council," by SETH EASTMAN; "View of Lake Henderson," by CHARLES BAKER; "Distant view of Mansfield Mountain," by JNO. F. KENSETT; "The White Mountains, N. H.," by WM. G. BOARDMAN; "Italian Peasant Child," by J. K. FISHER; "Portrait of the Absent Lover," by R. KOHLER; "My Cottage on the Creek," by JOHN J. PORTER; "The Abandoned Ship," by J. K. FISHER; "Down Channel," by G. R. BONFIELD; "Indian Chief," by S. EASTMAN.